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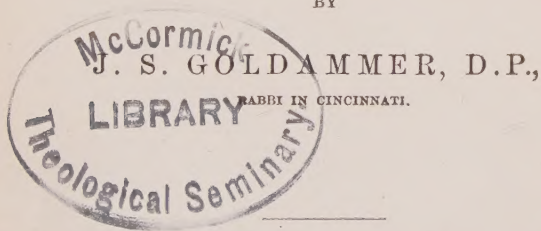
GRAMMAR
OF THE
BIBLICAL CHALDAIC LANGUAGE
AND THE
TALMUD BABLI. IDIOMS.

BY
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TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY



"Qui transtulit sustinet."

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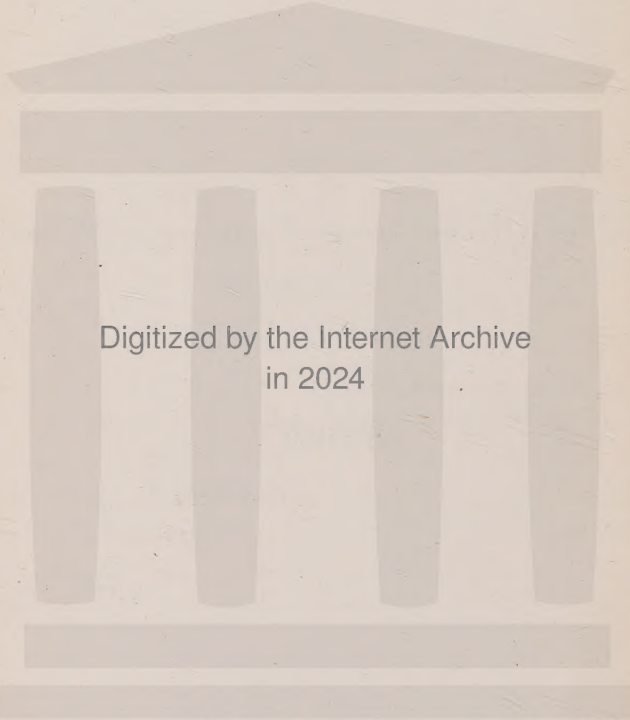
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PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that :

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **למדנים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **למדן** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by : A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

INTRODUCTORY REMARKS.

CHAPTER I.

Genesis § 1.

THE Biblical ~~Chaldaic~~ is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven. *What*

Aramaic § 2. *only*

The Biblical ~~Chaldee~~ is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. (There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans.) As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.* *What*

* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, hist. gén. des langues antiques, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in: באִשְׁתָּא, Ezra iv. 12;* מְדִינָתָא, id. v. 8; vi. 2; עִבְרִיתָא, Daniel ii. 49; Ezra v. 8; גְּבוּרָתָא, Dan. ii. 20, 23; שְׂאֵלָתָא, id. iv. 14; בְּלִטְשָׁאֲר, id. i. 7, etc.; שְׁשִׁבְצָר, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פתח furtive. It is omitted at the ה preceded by צרי, f. i. בִּרְתָּה, instead of בִּרְתָּה, as is the case in Hebrew, as in הַגְבָּהּ.

§ 5.

In the Chaldaic the קמץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, e.g., מֶלְכָּא king, מֶלְכִּין, and corresponds generally to the חולם in Hebrew, e.g., דָּר=דֹּר generation, שׁוֹאֵל=שָׁאֵל: inquiring.

* In later editions and lexicons this word has been changed into באִשְׁתָּא, but this is a mere corruption, as the form באִישָׁא, (contr. בִּישָׁא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi: Taanith iii. 4; Chagiga ii. 1, as well as Babli: Berachoth. p. 22a, where, according to Aruch, it must read באִישָׁא הוּא. The meaning of this word is: bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The ך at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels. *ענדגא*

§ 7.

The י (Jod) preceding ך and ך, as suffixes, is generally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ך, ט, ת stand frequently in the Chaldaic for the dentals, ז, צ, ש, employed in corresponding Hebrew words. So also are used in the Chaldaic ע for צ, פ for ב, and ר for נ of corresponding Hebrew words.*

§ 9.

The letters איתון משה וכלב are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ש, which is used only as a prefix to make the שפעיל-form (s. § 46).

§ 10.

In other Aramaic dialects the ד is used, instead of ת, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ז; e.g., אַזְדַּמְן. This ד, however, is found only in the lectio marginalis (margin) to Daniel ii. 9, but not in the text. They also make use of the prefix ד to express the relative:

* E.g., בְּדִינָא I beg, Heb. פָּצַר; פְּרִיז, Heb. בְּרִיז iron.

which, instead of the separate particle וְ in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word דָּבַר, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

§ 11.

The letters הם וכלב serve, like in the Hebrew, as prefixes. The ה denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The מ signifies: of, from, out, as in the Hebrew, and occurs in מִצָּד, Daniel vi. 5, and Jeremiah x. 11; מֵאֶרֶץ: from the earth; the word מִן, however, is generally used in the Bibl. Chal., as also in the Syriac. The ו signifies, like in Hebrew, the conjunction; but there is no ו conversive in any Chaldaic dialect. The ל and ב are in the Chaldaic of the same service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by annexing the א, preceded by a קִמְצָא, to the root of the word; e.g., מֶלֶכָא the king, מֶלְכֵיָא the kings. A noun ending with such an additional א is said to be in the *status emphaticus* (from *εμφαίνειν*: to indicate), while without it, in the *status absolutus*. Sometimes the א is substituted by a ה, as in רֹאשָׁה: the head, Daniel ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הֵן. The only words found with this termination: בִּינִיהֶן, Daniel vii. 8; פְּלִהֶן, ib. 19; מִנֵּהֶן, ib. ii. 33, 41, 42, are written with a א; the correction by the lectio marginalis to בִּינִיהֶן, etc., is, however, the form used by all other Chaldaic dialects.

§ 17.

Nouns, which in the Hebrew have two Segols (פֶּעַל) have in the Chaldaic שׁוּא and פֶּתַח, or שׁוּא and צִרִי, *e.g.*, כֶּסֶף H., כְּסָה Ch.; צֶלֶם H., צִלָּם Ch. The Hebrew form פֶּעַל is changed in the Ch. into פֶּעֶל, *e.g.*, קֶשֶׁט, truth, H., קֶשֶׁט Ch.; תִּקְוָה H., תִּקְוָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

§ 18.

Nouns which in the Hebrew have two קָמֶץ take in the Chal., for the most part, שׁוּא and פֶּתַח, as בָּשָׂר, H. flesh, בָּשָׂר Ch.; זָהָב, H., זָהָב Ch.

§ 19.

Some Chaldaic nouns, having שׁוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהֵי God, אֱלֹהֵי שְׁמִיָּא, remainder, שְׁאָר חֲכִימֵי בָבֶל, remainder of the Babylonian sages, שְׁאָרָא; וְלִיקָר הַקָּדְרִי, dignity, וְלִיקָר הַקָּדְרִי; and to the dignity of my majesty, וְלִיקָרָא. The punctuation of

the words רָקַר, Dan. iv. 33 ; שָׁאָר, Ezra vii. 18 ; בָּתֵּב, id. vi. 18 ; חָבֵל, Dan. iii. 25, with פֶּתַח, is incorrect, as is also reversely the קִמָּץ in דָּרֵב, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus and Absolutus alike.

§ 21.

The final פֶּתַח of the Absolutus is, in the Emphaticus, changed to a שׁוּא ; *e.g.*, כֶּסֶּה, silver ; כֶּסֶּפָּא, the silver ; בָּשָׂר, flesh, בָּשָׂרָא ; so also is the final צִירִי ; *e.g.* צֵלִם, image, צֵלְמָא, the—as also the חֹלֶם ; *e.g.* תְּקֹה, power ; תְּקֵפָא, the— ; but not so the קִמָּץ (see § 19). But as by this rule two שׁוּא would meet together at the beginning of the word, the שׁוּא of the first root-letter is changed either to the vowel dropped from the second root-letter ; *e.g.*, כֶּסֶּה, כֶּסֶּפָּא, or to its homogenous vowel as in תְּקֹה, תְּקֵפָא, or finally, independently of the dropped vowel of the second letter, to a הִירֵק, or פֶּתַח ; *e.g.*, בָּשָׂר, בָּשָׂרָא, צֵלִם, צֵלְמָא.

§ 22.

To form the singular feminine Emphaticus, the א is dropped from the Absolute, its ending קִמָּץ changed to שׁוּא, and the termination תָּא annexed thereto ; *e.g.*, חֵינָא, חֵינָתָא ; מִרְדָּא, מִרְדָּתָא ; קְדָמִיָּא, קְדָמִיָּתָא.

§ 23.

To form the plural masculine Absolute, the ending אֵא, of the singular Emphatic is changed to יֵי ; *e.g.*, עֲדָנִיָּא, עֲדָנִי ; מַלְכָּא, מַלְכִין (without דָּגֶשׁ). To form the plural Constructus the ך of the former is dropped, and the הִירֵק changed to צִירִי ; *e.g.*, בָּבֶל, תְּחִימֵי בָבֶל.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קמץ into פתח followed by י, which is furnished with דגש and קמץ; *e.g.*, עֲדָנָא, מְלָכָא; עֲדָנָיָא, מְלָכָיָא.

§ 25.

The plural feminine Absolute ends in ךְּ, and its Constructus in ךְּ; of this last the Emphatic is formed by ending in ךְּאֵ; *e.g.*, מְדִינָה, מְדִינָתָא. This קמץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew מְדִינָה when in the same position, as in מְדִינָתָא.

§ 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ר כ י to the respective Emphatics, the ending ךְּ of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פתח preceding the י in the plural Emphatic is preserved only in the two first forms, *viz.*: עֲדָנֵי, עֲדָנֵיךְ.

§ 27.

The dual ends in ךְּ; *e.g.*, יְדֵיךְ, hands; רַגְלֵיךְ, feet; שִׁנֵּיךְ, teeth. Excepted is עֵינֵיךְ, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in ךְּ, or ךְּ; *e.g.*, שְׂרָא, שְׂרָאֵי, עֲנָה, עֲנָנֵי, שְׂרָא, שְׂרָאֵי, מְצִלָּה, מְצִלָּהֵי.

§ 29.

Patronymics ending in י, as כְּשָׁדִי, a Chaldean, as also all other nouns of the same termination, as קְדָמִי, the first; עָלִי, the exalted, form the singular Emphatic by the termination יָא, which, however, is changed by the lectio marginalis to אָה; *e.g.*, כְּשָׁדִיָּא, קְדָמִיָּא, רְבִיעִיָּא, the fourth; עָלִיָּא, which is read by the Masorah כְּשָׁדִיָּא, קְדָמִיָּא, עָלִיָּא. The plural Absolute of this class of nouns is made by adding אֵין to the stem; *e.g.*, כְּשָׁדִיָּין, Chaldeans, and the plural Emphatic by יָא; *e.g.*, קְדָמִיָּא, the first (kings), Dan. vii. 24; תַּפְתִּיָּא, the sheriffs, id. iii. 2; בְּבִלְיָא יְהוּדִיָּא, Ezra iv. 9, etc.* כְּשָׁדִיָּא, Dan. ii. 5, 10, etc., is read כְּשָׁדִיָּי by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in י, or יִ- as מַלְכוּי, kingdom; דִּנְוָלִי, dung-hill. Nouns of this class take ת in the Constructus and through the whole declension; *e.g.*, מַלְכוּתָא, מְלָכוֹתָא, מְלָכוֹתִי. So also גְּלוּתָא, exile.** In plural the ו or י are furnished with קמץ, as מְלָכוֹתִי, מְלָכוֹתָא.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable הָ or הַ, though not existing in the singular; *e.g.*, אֲבָהֵתִי, my fathers, אֲבָהֵתָא, our fathers; שְׁמֹתָא, names of . . . Ezra v. 4, where the ה is incorrectly furnished with פתח; שְׁמֹתָהֶם, ib. v. 10, alike

* The first ב, of כבליא, the Babylonians has פתח instead of קמץ, as in בבלי, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.)

A.

** The first קמץ of גלוּתָא is unchangeable (§ 5); it is therefore incorrect in copying גלוּתָא רִישׁ, to write G'lotho instead of Golotho.

A.

wrongly with פתח; אַרְיֹוֹתָא, the lions; כְּרִסְתָּן, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, מִלָּה, מִלְחָא, thing, word; though feminine, they have the masculine plural, מִלִּין.

§ 33.

Irregular are אב, father; and בר, son; the first in being declined with the suffixes אָבִי, my—; אָבִיךָ, thy—; אָבוּהִי; and the second in having the plural בָּרִין instead of בָּרִין.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, נָקִירָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with ה (נָקִירָה). The use of the ה as a special indication of the feminine gender is not constant; there is דַּן. ii. 40 תְּקִיפָה, and ib. 42 תְּקִיפָא, strong, both fem.

CHAPTER III.

PRONOUNS.

§ 35.

The Chaldaic personal pronouns are **אֲנִי** or **אָנֹכִי**, I; **אַתָּה**, thou; **הוּא**, he; **הִיא**, she; **אַנְחָנָא** or **אַנְחָרָה**, we; **אַתְּמִין**, ye or you, masc.; **אַתְּמִין**, masc., **אַתְּמִין**, fem. they. We read in Ezra v. 11, **אַנְחָנָא הָמֹן**, we those, *i.e.*, we are those who . . ., though **הָמֹן** usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
דָּהּ } this	דָּהּ } this	אַלִּין } these
דָּהּ }	דָּהּ }	אַלֶּה }
דָּהּ }	דָּהּ }	אַלֶּה }

דָּהּ is found six times in Ezra, v. and vii.; **דָּהּ**, six times in Ezra, iv. and v.; **דָּהּ**, masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The **הּ** in **דָּהּ** and **דָּהּ** is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word **דָּהּ** is a compound of **דָּהּ**, or **דָּהּ** with **הּ**, the stem of **דָּהּ**, Ezra v. 15. **אַלֶּה** is read **אל** by the Masorah, Ezra v. 15.

§ 37.

רִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, רֹאשָׁהּ רִי זָהָב, the head of gold; שְׁמִיהּ רִי אֱלֹהִים, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

רִי denotes the Accusative, and agrees with the Heb. אֵת. It is found only on one place, in the word בְּרִיחֶיךָ, Dan. iii. 12.

§ 39.

The interrogative pronouns are מִן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with רִי, following; *e.g.*, מִן רִי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה רִי (that), what, Dan. ii. 29.

§ 40.

The pronoun כֻּלָּא, all, forms, when preceding a noun כֻּל or כָּל, and with suffixes כְּלֵהוֹן, Dan. ii. 38; כְּלֵהֶן, id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (בְּנִינִים) are the same as in Hebrew, except that in the Chaldaic the quiescents of לָא and בָּא have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א ; *e.g.*, מָטָא, Dan. iv. 25, and מָטָה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בְּנִינִים), three of the active and two of the reflective or passive voice. They are :

1. פָּעַל or קָל, agreeing with the Heb. קָל.
2. פָּעִיל, agreeing with the Heb. פָּעַל.
3. הִפְעִיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.
5. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.

§ 43.

As the Heb. passive voices פָּעַל and הִפְעִיל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form הִתְפַּעֵל, viz.: הִתְקַנָּה,

I was re-established, Dan. iv. 33 (see § 53); הִנָּחַת, he was deposed, Dan. v. 20; הִתְרַבַּת, she was destroyed, Ezra iv. 15; הִסָּק, he was taken up, Dan. vi. 24; הָעֵל, he was brought, ib. v. 13; הָעֵלוּ, they have been brought, id. v. 15; הִיבַד, he was annihilated, id. vii. 11; הִיָּדוּ, they were brought, ib. iii. 13; הִיָּדָה, she was brought, id. vi. 18; הוּסַפַּת, was added, id. iv. 33; הִקְיַמָה, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

§ 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., פָּעִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: קָטִיל, he has been killed, Dan. v. 30; טָרִיד, he has been driven out, id. iv. 30; v. 21; שָׁלִיחַ, he has been sent; רָשִׁים, it has been written down, id. v. 24; יָהִיב, he has been given, id. vii. 4; יָהִיבַת, she has been given, id. vii. 12; יָהִיבוּ, they have been given, Ezra v. 14; פָּרִיסַת, she has been divided, Dan. v. 28; מָרִיסוּ, they have been plucked; נָטִילַת, she has been taken up, id. vii. 4; פָּתַחוּ, they have been opened, id. vii. 10, and כָּפְתוּ, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is הִקְלַמָּתָא, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

§ 46.

There is in the Bibl. Chal. an instance of the **שפעל** and **השתפעל** forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem **כלל**, as **ושכללה**, set it up, finished it, Ezra v. 2; **שכללו**, ib. iv. 12; vi. 14; **לשכללה**, ib. v. 3, 9; **רשתכללו**, ib. iv. 13, 16.—The **דגש**, peculiar to the second radical in the **פעל**-form, is substituted by a quiescent letter after the first radical in the words **מסובלין**, being supported, Ezra vi. 3; **לשיזבוהתא**, to deliver us, Dan. iii. 17; and in **שריצא**, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form **אתפעל** as a passive voice of **הפעל**, to be at the same time the substitute of **התאפעל**. But the **אתפעל** applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (**בנין**) of any perfect conjugation, is nothing but the **התפעל** or **התפעל** of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with **ה**,

* A similar incident occurs in the Syriac verbs **סִיבֵּר** and **סִיבֵּר**, meaning **סִיבֵּל** in Ezra, and **שִׁיב** meaning **שִׁיב** in Dan. There is no ground to say (with Gousset and Gesenius) that **שִׁיב** be the **שפעל** of the Hebrew **רָצָא** and with (Rödiger), that **שִׁיב** be the **שפעל** of the Arabic **رَاقَبَ** = the Heb. **זוּב**. These stems of **רָצָא**, and **רָזַב** or **זוּב** are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), **רָצָא** may be rendered in the Chal. into **רָצָא** and **זוּב** into **רָב**, and thus appropriately would read in the form **שפעל**: **שִׁיבָא**, **שִׁיבָב**, **שִׁיבָב**, or **שִׁיבָב**. A.

but sometimes also with א; *e.g.*, אֲחַזְּרָה, cut out, Dan. ii. 45; אֲחַזְּעִי, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הִפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קל have the forms of פָּעַל and פְּעִיל, those of the פָּעַל, the forms of מְפַעֵל and מִפְּעֵל, and those of the הִפְעִיל, the forms of מְהַפְעֵל and מִהַפְעֵל.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form **פעל** or **קל**.

PRETERITE.

Masculine.

Feminine.

2/ קטלתי, I have killed,	wanting,
3/ קטלתה or ה, thou hast killed,	wanting,
קטל, he has killed,	קטלתה or קטלתה, she has killed,
קטלנו, we have killed,	wanting,
קטלתו, ye or you have killed,	wanting,
קטלו, they have killed.	קטלו (Masorah), קטלה, they have ...

PARTICIPLE.

1 qul.) קול Active.

2/ קול	sing. קטל	} killing.
3/ קול	plur. קטלון	

Active. קול

sing. קטלה	} killing.
plur. קטלון	

Passive.

sing. קטיל	} killed.
plur. קטילון	

Passive.

sing. קטילה	} killed.
plur. קטילון	

FUTURE.

2/ אקטל, I shall kill,	wanting,
3/ תקטל, thou wilt kill,	wanting,
1/ יקטל, he will kill,	2/ תקטל, she will kill,
4/ נקטל, we shall kill,	wanting,
3/ תקטלון, you will kill,	wanting,
1/ יקטלון, they will kill.	2/ יקטלון, they will kill.

IMPERATIVE.

1 sing. קַטֵּל } (thou) do kill, sing. קְטֹלִי, do kill, 2
 3 plur. קְטֹלוּ } (ye) " plur. wanting.

INFINITIVE.

17 מְקַטֵּל, to kill.

§ 51.

Perfect tense: Many intransitive verbs have צָרַח instead of פָּתַח (as in the Hebrew חָפַץ, etc.); e.g., קָרַב, he came near, Dan. iii. 26; רָבַלְתָּ, thou couldst, id. ii. 47; וַתִּקְצַחְתָּ, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have חִירַק, though without י; e.g., וַתִּקְרַח, id. iv. 8, 17; קָרַבִּי, id. iii. 8; זָעַק, he cried; רָבַל, id. vi. 21; סָלַקִּי, came up, Ezra iv. 12. The verb שָׁאַל, though transitive, has צָרִי, Dan. ii. 10; שָׁאַלְנָא, Ezra v. 9.

§ 52.

The third person feminine has חִירַק with the first radical in סָלַחְתָּ, Dan. vii. 8, 20; תִּקְצַחְתָּ, id. v. 20, and סָגַל in נִפְקַחְתָּ, went forth, Dan. ii. 13; פָּתַח and שָׂאָה at the end are changed to two סָגַל in אָמַרְתָּ, instead of, אָמַרְתָּ (§ 54). This is also the case in the other forms; e.g., הִדְקַחְתָּ, he has broken, Dan. ii. 34, instead of, הִדְקַחְתָּ. When the third letter is a guttural, the verb ends in two פָּתַח, as in הִשְׁתַּכַּחְתָּ instead of הִשְׁתַּכַּחְתָּ, id. v. and vi.

§ 53.

The second person masculine ends commonly in קָמַץ; e.g., רָשַׁמְתָּ, thou hast signed, Dan. vi. 13; יָדַעְתָּ, id. v. 22; רָבַלְתָּ, id. ii. 47; שָׁמַתָּ, id. iii. 10. So also in all other forms; e.g., הִתְרוֹמַמְתָּ, הִדְרַתָּ, שִׁבַּחְתָּ, id. v. 23. With quiescent א

in **תִּקְלָתָא**, id. v. 27. This **קִמֵּץ** is constant in verbs of the **לָה** conjugation; *e.g.*, **הוֹרִיתָ**, id. ii. 31, 34; **הוֹרִיתָ**, id. ii. 43, 45; iv. 17, and is found also with a following quiescent **ה** in **הוֹרִיתָהּ**, id. ii. 41. Like **קִטְלָהּ** ending in **שׁוּא**, are **עֲבָדָהּ**, id. iv. 32; **וַתִּבְרָחַתְּ**, id. ii. 23; **וַתִּקְפָּחַתְּ**, id. iv. 19, and in the other forms; **וַתִּשְׁתַּכַּחַתְּ**, id. v. 27; **הִשְׁפִּילָהּ**, id. v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take in the first person **פָּתַח** instead of a **הִירֵק**, *e.g.*, **אָמַרְתָּ**, **עָבַדְתָּ**. A similar change takes place in the third person feminine, as: **אָמַרְתָּ**, **עָבַדְתָּ**. The change of **שׁוּא** and **צִיר** to two **סְגוּל**, and with gutturals to two **פָּתַח** (see § 52), is found in **הִשְׁכַּחְתָּ**, I have found, Dan. ii. 25, instead of **הִשְׁכַּחְתָּ**. The **פָּתַח** in **הִתְקַנַּחְתָּ**, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be **הִתְקַנַּחְתָּ** with **צִיר**, meaning: "I was restored."

§ 55.

The third person plural is alike in both genders; *e.g.*, **וַיִּנְפְּלוּ**, Dan. vii. 20; **אֶתְעַקְרוּ**, *ibid.* 8, "they were plucked up." Both are read by the Masorah **וַיִּנְפְּלוּ**, **אֶתְעַקְרוּ**. The **ק** is found provided (probably by mistake of the transcribers) with **קִמֵּץ**.

§ 56.

The **צִיר** in the active participle, singular masculine, when preceding a guttural or the semiguttural **ר** (§ 6), is changed to **פָּתַח**; *e.g.*, **פֹּלֵחַ**, "worshipping" D. vi. 17; **אֹמֵר**, "saying."

§ 57.

The passive participle **פְּעִיל** takes **י** as a distinction

from the other *פָּעַל* (§ 51), in which the *הירק* takes the place of *צרי*. / X

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not *ה*, as in Hebrew, but *י*. IX

§ 59.

In verbs, the third radical of which is *ה*, *ע* or *ר*, the *קביץ* (), in the imperative as also in the future, is changed to *פתח*; *e.g.*, *תִּשְׁמַע*, *וְשָׁלַח*, *וְסָבַר*, *וְלָנַשׁ*, *וְאַבְדֵּר*, Jerem. x. 11, lacks the *ן*, and is irregular; a Hebraism. X

§ 60.

It is only in the *קל* that the infinitive is prefixed with *ל*; *e.g.*, *לְמַכְנֵשׁ*, Dan. iii. 2, "to assemble;" *לְמַפְשֵׁר*, id. v. 16, "to interpret." In all other forms the infinitive ends in *ה* preceded by two *קמץ*. IX

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, *וְיִקְרְבָהּ*, id. vi. 21, "and as his to approach;" *i.e.* when he was approaching. X

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form *פָּעַל* = *Piel in Hith*

PRETERITE.

Masculine.

Feminine.

קָטַלְתִּי, I have killed,
קָטַלְתָּ, thou hast killed,
קָטַל, he has killed,

} wanting.

*Masculine.**Feminine.*

wanting, we have killed,	}	wanting.
wanting, ye have killed,		
7 קטל, they have killed.		

PARTICIPLE.

Active.

sing. מקטל, killing,	sing. מקטלא, killing,
plur. מקטלין, killing.	plur. מקטלן, killing.

Passive.

sing. מקטל, killed,	sing. מקטלא, killed,
plur. מקטלין, killed.	plur. מקטלן, killed.

FUTURE.

3 sing. אקטל, I shall kill,	wanting,
2 תקטל, thou wilt kill,	wanting,
7 — וקטל, he will kill,	wanting,
4 plur. נקטל, we shall kill,	wanting,
3 תקטלין, ye will kill,	wanting,
1 וקטלין, they will kill,	7 וקטלן, they will kill.

IMPERATIVE.

sing. 1 קטל, do kill,	2 קטלי,
plur. 3 קטלו, do kill.	wanting.

INFINITIVE.

7 7 / קטלה, to kill.

§ 63.

This form is commonly called, but incorrectly, פַּעַל; correctly it must be called פָּעַל; for the Bibl. Chald. reads in the third person, perfect tense בַּרְךָ, בָּטַל, מָלַל, קָטַל, שִׁיב, שָׁבַן; in the active participle, מְבַרֵּךְ, מְבַטֵּל, מְמַלֵּל, מְשִׁיב; in the imperative, קַבֵּץ; in the future, יְבַרֵּךְ, יְבַטֵּל, יְמַלֵּל, יְשִׁיב, while with

צור there are found only two instances קָבַל, Dan. vi. 1; וַיִּתְקַרֵּב, Ezra vii. 17.

§ 64.

In this form as also in the following הִפְעֵל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in חִירָק and the latter in פֶּתַח. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ר, ע, ה; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both “praising” as well as “praised,” and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִפְעֵל.

PRETERITE.

*Masculine.**Feminine.*

הִקְטִילָהּ, I have caused to kill,	wanting,
הִקְטִילָהּ, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָהּ, she has caused to kill,
הִקְטִילָנוּ, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

PARTICIPLE.

Active.

sing. מְהַקְטֵל, causing to kill,	sing. מְהַקְטֵלָהּ,
plur. מְהַקְטִילִין, causing to kill.	plur. מְהַקְטֵלָן.

§ 67.

The ה as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מְהַצֵּפָה, מְהַצֵּפָה, מִשְׁפֵּל, יְהַשְׁפֵּל, מְהַדֵּק, יְהַדֵּק and מְדַקֵּה. The like occurs as a poetical Hebraism, as יְהוֹשִׁיעַ, יְהוֹדִיעַ, and also in prose, יְהוֹדִיעַ, Nehem. xi. 17.

§ 68.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִתְקַטַּל.

*Masculine.**Feminine.*

הִתְקַטַּלְתִּי, I have been killed,	wanting,
הִתְקַטַּלְתָּ, thou hast been killed,	wanting,
הִתְקַטַּל, he has been killed,	הִתְקַטַּלְתְּ, she has been killed,
הִתְקַטַּלְנוּ, we have been killed,	wanting,
הִתְקַטַּלְתֶּם, ye have been killed,	wanting,
הִתְקַטַּלוּ, they have been killed,	wanting.

PARTICIPLE.

sing. מִתְקַטֵּל, one being killed,	מִתְקַטֵּלָה, “ “
plur. מִתְקַטְּלִין, many being killed,	מִתְקַטְּלִין, “ “

FUTURE.

אֶתְקַטֵּל, I shall be killed,	wanting,
תִּתְקַטֵּל, thou wilt be killed,	wanting,
יִתְקַטֵּל, he will be killed,	תִּתְקַטֵּל, she will be killed,
נֶתְקַטֵּל, we shall be killed,	wanting,
תִּתְקַטֵּלְוּ, ye will be killed,	wanting,
יִתְקַטֵּלוּ, they will be killed,	יִתְקַטֵּלוּ, they will be killed.

IMPERATIVE.

sing. הִתְקַטַּל, be killed, הִתְקַטְּלִי,
 plur. הִתְקַטְּלוּ, be killed, wanting.

INFINITIVE.

הִתְקַטֵּל, to be killed.

§ 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has חִירָק without י, הִתְחַצְּרוּ.

§ 70.

The פתח at the first radical in הִתְקַטַּל and הִתְקַטְּלִי is a slight vowel, *i.e.*, it takes the place of a שוּא. The same is the case with the פתח in the participle מִתְקַטֵּל, and in the future תִּתְקַטֵּל. There are but two instances of this פתח: מִתְעַבֵּד, מִתְעַבְּדִי. Concerning הִתְנַצַּר and הִשְׁתַּכַּח, see 52.

§ 71.

The future is found with יִתְעַבֵּד, צִירִי (and in verbs ending in a guttural with יִתְנַסֵּה, פתח), as also with חִירָק without י, תִּשְׁתַּבֵּחַ. The ת of this form, like in the Heb., takes its position after the first radical, when a ש; *e.g.*, הִשְׁתַּבַּח.

§ 72.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form הִתְפַּעֵל.

PRETERITE.

*Masculine.**Feminine.*

הִתְקַטַּל, I have killed myself,	wanting,
הִתְקַטַּלְתָּ, thou hast killed thyself,	wanting,
הִתְקַטַּל, he has killed himself,	הִתְקַטַּלְתָּ, she has killed herself,

הִתְקַטְּלָנוּ, we have killed ourselves, wanting,
 הִתְקַטְּלֶנּוּ, ye have killed yourselves, wanting,
 הִתְקַטְּלוּ, they have killed them.
 selves, wanting.

PARTICIPLE.

sing. מִתְקַטֵּל, killing oneself,	מִתְקַטֵּל,	“	“
plur. מִתְקַטְּלִין, killing themselves,	מִתְקַטְּלִין,	“	“

FUTURE.

אֶתְקַטֵּל, I shall kill myself,	wanting,
תִּתְקַטֵּל, thou shalt kill thyself,	wanting,
יִתְקַטֵּל, he will kill himself,	תִּתְקַטֵּל,
נִתְקַטֵּל, we shall kill ourselves,	wanting,
תִּתְקַטְּלוּ, ye will kill yourselves,	wanting,
יִתְקַטְּלוּ, they will kill themselves,	יִתְקַטְּלוּ.

IMPERATIVE.

הִתְקַטֵּל, do kill thyself,	הִתְקַטְּלִי,
הִתְקַטְּלוּ, do ye kill yourselves,	wanting.

INFINITIVE.

הִתְקַטֵּל, to kill oneself.

Here also, like in the previous form, the characteristical **ת** follows the first radical in case this is a **ש**; .g., מִשְׁתַּדֵּר.

CHAPTER VI.

QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

§ 73.

Verbs beginning with the א radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. אָמַר, אָכַל, אָזַל; imp. sing. אֱמַר; imp. plur. אֱמָרִי; imp. fem. אֲכָלִי. The imp. of אָזַל occurs: אֲזַל, Ezra v. 15.

Für 35 N 1

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the א, in the קל becomes quiescent, preceded by צרי; *e.g.*, גִּאֲמַר, גִּאֲמַר, גִּאֲמַר, גִּאֲמַר, and in the הִפְעֵל it is changed either to י or ו; *e.g.*, הִיִּתְיוּ, הִיִּתְיוּ, הִיִּתְיוּ, הִיִּתְיוּ.

§ 75.

Verbs beginning with the radical י are likewise regularly conjugated whenever, in the inflection, the י occurs, in קל at the beginning of the verb; e.g., ירעה, ירעהת, ירעו, ירעוהו, and in התפעל and התפעל at the beginning of the syllable; e.g., מתירחב, מתירחבו, מתירחבוהו. It, however, is omitted in the imper. קל; e.g., רע, רע.

§ 76.

But, wherever, in the inflection, the *ʻ* is the initial neither of the word nor of the syllable, it commonly

is changed in the הפעל into ו; *e.g.*, הוֹחֵב, הוֹדֵעַ, while in the קל future such verbs are mostly conjugated like verbs having for their first radical נ, which Nun, sometimes, takes place actually, and sometimes is assimilated by דגש forte; *e.g.*, אֶנְדַּע, תִּנְדַּע, יִנְדַּעַן, יִנְדַּעַל, תִּפְּל, יִפְּל, יִנְדַּעַן, תִּנְדַּעַן (§ 85).

CHAPTER VII.

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קים, to rise.

Form קל.

PRETERITE.

Masc.

קָמַת, I rose.
קָמַתָּ, thou rosest,
קָם, he rose,
wanting,
wanting,
קָמוּ, they rose.

Fem.

wanting,
wanting,
קָמַת, she rose,
wanting,
wanting,
wanting.

PARTICIPLE

Active.

sing. קָאָם, rising;
plur. קָאָמִין (Masorah קָמִין),

Passive.

קִים, risen, wanting,
wanting, wanting.

FUTURE.

אָקִים, I shall rise,
תָּקִים, thou wilt rise,
יָקִים, he will rise,
נָקִים, we shall rise,
תָּקִימוּן, ye will rise,
יָקִימוּן, they will rise.

wanting,
wanting,
תָּקִים, she will rise,
wanting,
wanting,
יָקִימוּן, they will rise.

§ 81.

Of **פָּעַל** there is found only the infinitive: **לְקַמֶּה**, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb.: *e.g.*, **וַיִּקְמֵה**, Ps. cxix. 106; **וַיִּקְמֵהוּ**, Jerem. xvi. 16.

§ 82.

Of the quadriliteral form there is found only one instance in the word **הִתְרוֹמֶמֶת**, Dan. v. 23, of **עָ**, and in the only word **אֶשְׁתַּוֶּמֶם**, id. vi. 16 of **עָ**; both are probably Hebraisms.

§ 83.

CONJUGATION OF THE **עָ**.Form **הִפְעֵל**.

PRETERITE.

Masculine.

הִקְמֵת, I have caused to rise,
הִקְמֵת, thou hast caused to rise,
הִקֵּם, he has caused to rise,
 wanting,
 wanting,
הִקְמוּ, they have caused to rise.

Feminine.

} wanting.

PARTICIPLE.

Active.

מִהִקֵּם, one causing to rise.

FUTURE.

אֶקְמֵם, I shall cause to rise, wanting,
תִּקְמֵם, thou wilt cause to rise, wanting,
יִקְמֵם, he will cause to rise, **תִּקְמֵם**, she will cause to rise,

נָקִים, we shall cause to rise, wanting,
תִּקְיִמוּ, ye will cause to rise, wanting,
יִקְיִמוּ, they will cause to rise. יִקְיִמוּ, they will cause to
rise.

INFINITIVE.

הִקְמָה, to cause to rise.

§ 84.

Examples, *preterite* : הָקִים, Dan. iii. 2, 5, 7 ; vi. 2 ;
הִתִּיב, id. ii. 14 ; הִקְיִמָה, id. iii. 12, 18 ; הִקְיִמָה, id. iii. 14 ;
הִקְיִמוּ, Ezra vi. 18. *Partic. active* : מִהָקִים, Dan. ii. 21 ;
מִיִּקְמוּ, id. vii. 2 ; מִיִּקְמוּ, id. v. 19, with קִמַּץ transposed
from the ה to the מ is an exception. *Infinitive* : לְהִקְמֶה,
id. v. 20. *Future* : תִּקְיִם, id. vi. 9 ; יִקְיִם, id. vi. 14, and
with the ה : יִהְיֶה, id. vi. 16.

§ 85.

CONJUGATION OF עָלָה.

Form הִתְעַלָּה.

Masculine.

Feminine.

PRETERITE, wanting.

PARTICIPLE.

מִתְעַלָּם, the rest wanting.

FUTURE.

Third person sing. יִתְעַלָּם.

Third person plur. יִתְעַלָּמוּ, the rest wanting.

§ 86.

Examples of the *particip.* : מִתְעַלָּם, Ezra v. 8. ; *future* :
יִתְעַלָּם, id. iv. 21 ; יִתְעַלָּמוּ, Dan. ii. 5, and with חִירִיק instead

of קמץ : רתון, id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called אֶתְפַּעַל (see § 47). But as there is no instance whatever of such a verbal form as אֶתְפַּעַל in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the רִתְּפַעַל with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ה preceding the two stem-letters, and read מִתְּהַקֵּם, or (as spelled by the Syriac) מִתְּהַקֵּם, instead of מִתְּהַקֵּם. It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words מִנְדַּע, תִּנְדַּע, יִתַּב, מִדְּקָה (§ 76), and in the Hebrew the דגש of יִתַּב, יִתַּב, etc.

CHAPTER VIII.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately א as well as ה. Other Chald. dialects have exclusively א; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ה.

§ 88.

Form קל.—Paradigm בָּקָה.

PRETERITE.

Masculine.

Feminine.

3 בָּקִיתָ, I have built,	wanting,
2 בָּקִיתָ, thou hast built,	wanting,
1 בָּקָה, he has built,	בָּקָה, she has built,
3 בָּקִינוּ, we have built,	wanting,
wanting,	wanting,
1 בָּקוּ, they have built.	wanting.

PARTICIPLE.

Active.

Passive.

Active.

Passive.

sing. בָּקֵה, building,	בָּקֵה, built,	בָּקִיָּה, building,	wanting,
plur. בָּקִין, building,	בָּקִין, built,	בָּקִין,	wanting.

FUTURE.

אֶבְקֶה, I shall build,	wanting,
תִּבְקֶה, thou wilt build,	wanting,
יִבְקֶה, he will build,	תִּבְקֶה, she will build,
נִבְקֶה, we shall build,	wanting,
תִּבְקְנוּ, ye will build,	wanting,
יִבְקְנוּ, they will build.	wanting.

IMPERATIVE.

sing. בְּנֵה, do build,

wanting,

plur. בְּנוּ, do build,

wanting.

INFINITIVE.

מִבְנֶה, to build.

§ 89.

Examples of the *preterite* : בָּנָה, Dan. ii. 16, 49 ; אָתָּה, Ezra v. 3 ; הָיָה, id. v. 11 ; Dan. vi. 11 ; vii. 13 ; הָיָה, Dan. iv. 26 ; v. 19 ; vi. 4, 15 ; הָיוּהָ, id. iv. 17 ; הָיוּהָ, id. ii. 31 (and the irregular רָבִיתָ, id. iv. 19 instead of רָבִיתָ) ; הָיוּהָ, id. ii. 26 ; הָיוּהָ, id. iv. 1 ; מָחָה, id. ii. 34 ; הָיָה, id. ii. 35 ; עָנָה, id. v. 10 ; עָנָה, id. iv. 28 ; מָלְאָה, id. ii. 35 ; רָבָה, מָשָׁה, id. iv. 19 ; הָיוּ, id. v. 19 ; עָנָה, id. ii. 1 ; שָׁנָה, id. iii. 27 ; רָמִינָה, id. iii. 24.

Active participle : עֹנֶה, id. ii. 5 ; שָׁחָה, id. v. 1 ; בָּעָה, id. vi. 12 ; חָזָה, id. ii. 31 ; קָרָה, id. iii. 4 ; צָבָה, id. v. 19 ; גָּלָה, id. ii. 22 ; גָּלָה, id. 28 ; עֲנִין, id. iii. 24 ; חָזִין, id. iii. 27 ; שָׁנִין, id. v. 9 ; בָּעִין, vi. 5 ; שָׁחִין, v. 23 ; בָּנִין, Ezra iv. 12 ; שָׁחָה, Dan. vii. 19 ; רָמִיָּה, id. vii. 5 ; שָׁנִין, id. vii. 3. *Pass. participle* : בָּנָה, Ezra v. 11 ; שָׁרָה, Dan. ii. 22 ; יָחָה (רָאִי), id. iii. 19 ; אָנָּה, id. iii. 22, with צָרִי instead of חָטָה, after the Syriac ; שָׁרִין, id. iii. 25. *Future* : אֲבָנָה, Dan. vii. 16 ; אֲקָרָה, id. v. 17 ; יִשְׁנָה, id. iii. 31 ; Ezra iv. 22 ; וּמָשָׁה, Dan. iv. 8 ; יִבְנָה, vi. 8 ; יִעָדָה, id. vii. 14 ; תִּעָדָה, id. vi. 9 ; תִּשְׁנָה, id. vi. 18 ; יִבְנוּ, Ezra vi. 7 ; יִשְׁתָּחִין, Dan. v. 2 ; יִקְרִין, id. v. 15. *Imperative* : חָנִי, Dan. ii. 4 ; אָתָּה, id. iii. 26 ; הָיוּ, Ezra iv. 22. *Infinitive* : מִקְרָה, Dan. v. 8 ; מִבְנֶה, id. ii. 8 ; מִחֻזָּה, Ezra iv. 14 ; מִרְמָה, Dan. iii. 20 ; מִבְנֶה, Ezra v. 2 ; מִגָּלָה, Dan. ii. 47 ; לְבָנָה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שורק of other stems is changed with the verbs of this stem into חלם at the second radical, viz., instead of מַטַּחַר (קָטַח), מַטַּח. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is יָן.

§ 92.

The preterite of פָּעַל (v. § 44) forms פָּנִי, פָּנִי; as פָּלִי, Dan. ii. 30; פָּלִי, id. ii. 19; פָּרִי, Ezra iv. 18, 23 *; רָמִי, Dan. iii. 21.

§ 93.

Form פָּעַל.—Paradigm, צָלִי, to pray.

PRETERITE.

Masculine.

צָלִי, I have prayed,
צָלִיָּה, thou hast prayed,
צָלִי, he has prayed,
wanting,
wanting,
צָלִי, they have prayed.

Feminine.

} wanting.

PARTICIPLE.

Active.

Passive.

Active.

Passive.

sing. מַצְלֵא, praying, wanting, wanting, מַצְלֵא, prayed.
plur. מַצְלֵיָן, praying, wanting, wanting, wanting.

* It is therefore erroneous to read the annotations of the *lectio marginalis*: פָּרִי being the preterite, it must be read פָּרִי as the pass. participle, meaning "which is read."
A.

But why not פָּרִי as the *imperative*? corresponding to "lege! legatur! read!"

FUTURE.

אֶצְלֵא, I shall pray,	} wanting.
wanting,	
wanting,	
נֶצְלֵא, we shall pray,	
wanting,	
יִצְלֹךְ, they shall pray.	

IMPERATIVE.

צֵלִי,	wanting,
wanting,	wanting

§ 94.

Examples of the *preterite* : מָנִי, Dan. ii. 24, 49 ; רָבִי, id. ii. 48 ; מָנִיחָה, id. iii. 12 ; שָׁרִי, Ezra v. 2 ; שָׁנִי, Dan. iii. 28. Of the *active participle* : מַצְלֵא, id. vi. 11 ; מִשְׁרֵא, id. v. 12 ; מַצְלִיךְ, Ezra 17, 10. Of the *pass. participle* : מְשֻׁנָּה, Dan. vii. 7. Of the *future* : אֶחְנֵא, Dan. ii. 24 ; נִחְנֵא, id. ii. 4 ; יִשְׁנִיךְ, id. iv. 13 ; יִרְבֶּעֶיךָ, id. iv. 33. Of the *imp.* : מָנִי, Ezra vii. 25.

§ 95.

Form of הִפְעִיל.—Paradigm הִגְלִי.

PRETERITE.

*Masculine.**Feminine.*

wanting,	} wanting.
wanting,	
הִגְלִי, he caused to exile,	
wanting,	
wanting,	
הִגְלִי, they caused to exile.	

PARTICIPLE.

Active.

מְהַגֵּל, one causing to exile,	wanting,
wanting,	wanting.

FUTURE.

wanting,	} wanting.
wanting,	
יְהַגֵּל, he will cause to exile,	
נִהַגֵּל, we shall cause to exile,	
תִּהַגְּלוּ, ye will cause to exile,	
יִהַגְּלוּ, they will cause to exile.	

IMPERATIVE.

sing. wanting,	wanting,
plur. הַגְּלוּ, do cause to exile,	wanting.

INFINITIVE.

הַגְּלוֹת, to cause to exile.

§ 96.

Examples of the *preterite*: הִגְלִי, Ezra iv. 10; הִיחִי, Dan. v. 13; הִעָדִי, id. v. 20; vii. 12; הִיחִי, id. v. 3. Of the *active participle*: מְהַשְׁנֵא, מְהַעֲדֵה, id. ii. 21; מְהוֹדֵא, id. ii. 23; מוֹדֵא, id. vi. 11. Of the *future*: יִהְיֶה, id. v. 12; יִהְשָׁע, Ezra vi. 11; נִהְיֶה, Dan. ii. 7; תִּהְיֶה, id. ii. 6; יִהְעָדִי, id. vii. 26. Of the *imperative*: הִחֲוִי, id. ii. 6. Of the *infinitive*: לְהִחְוֶה, id. ii. 10; לְהַשְׁנֶה, id. vi. 9; לְהִיחֶה, id. v. 2. יִהְעָדִי has incorrectly שוּק in some modern, but חוּלם in the older and more correct editions; so in that of Mantua (מִנְחַת שִׁי); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

§ 97.

Form of the *התפעל*.—Paradigm *התבני*.

PRETERITE.

Masculine.

wanting,
 wanting,
התבני, he was built,
 wanting,
 wanting,
 wanting.

Feminine.

} wanting.

PARTICIPLE.

מתבנא, one being built,
 wanting,

wanting,
 wanting.

FUTURE.

wanting,
 wanting,
יתבנא, he will be built,
 wanting,
תתבנון, ye will be built,
 wanting.

wanting,
 wanting,
תתבנא, she will be built,
 wanting,
 wanting,
 wanting.

§ 98.

Examples of the *preterite* : *התמלי*, Dan. iii. 19. Of the *participle* : *מתבנא*, Ezra v. 8. Of the *future* : *יתרמא*, Dan. iii. 6 ; *יתבנא*, Ezra v. 15 ; *תתבנא*, id. iv. 13 ; *יתקרי*, Dan. v. 12 ; *תתקרימו*, id. iii. 15, the last incorrectly with *שורק* instead of *חולם*.

§ 99.

Form of **הִתְנַבֵּל**.—Paradigm **הִתְנַבֵּל**.

PRETERITE.

Masculine.

Feminine.

wanting,
wanting,
הִתְנַבֵּל, he prophesied,
wanting,
wanting,
wanting.

} wanting.

PARTICIPLE.

sing. wanting,
plur. **מִתְנַבְּלִים**, prophesying.

} wanting.

FUTURE.

wanting,	wanting,
wanting,	wanting,
יִתְנַבֵּל , he will prophesy,	יִתְנַבֵּל , she will prophesy,
wanting,	wanting,
wanting,	wanting,
יִתְנַבְּלוּ , they will prophesy.	wanting.

§ 100.

Examples of the *preterite*: **הִתְנַבֵּל**, Ezra v. 1; **אֶשְׁתָּבִי**, Dan. iii. 19. Of the *participle*: **מִשְׁתַּבְּרִין**, id. v. 6. Of the *future*: **יִשְׁתַּבֵּחַ**, id. iii. 29; **יִשְׁתַּבַּח**, id. ii. 9; **יִשְׁתַּבְּחוּ**, id. vii. 28; **יִשְׁתַּבְּחוּ**, id. v. 10. There occurs **א** instead of Yod in the participle fem. **מִתְנַבֵּלָה**, which, however, is a Hebraism.

CHAPTER IX.

VERBS OF WEAK ROOTS.

§ 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So תָּנַחַן, Ezra vii. 20; נִתְנַחֵן, id. iv. 13; מִתְנַחֵן, a participle in the constructus, id. iv. 15; לְהִתְנַחֵן, infinitive in the constructus, id. iv. 22; תִּתְנַחֵן, id. iv. 13; לְהִתְנַחֵן, Dan. vi. 24; תִּתְנַחֵן, id. v. 2; תִּתְנַחֵן, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, נִתְנַחֵן, id. iv. 14; נָפַל, id. iii. 16; תִּפְּלוּ, id. ib. 5; פָּוַק, id. 16, 22; נָפַק, id. 16, 22; מָצַל, id. ib. 28; נָחַת from נָחַת, descend, in the הִפְעִיל, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; מִתְנַחֵן, *passive participle*, id. vi. 1; אֶתְרוּ, Dan. vi. 11; שָׂא, Ezra v. 15, both last *imperatives*. The form אָחַת, id. 16, the א with חָטַף, is of the root נָחַת, equivalent to נָחַת.

§ 102.

The second radical wanting in stems, called *geminata*, is substituted by a דָּגֵשׁ in the first root-letter when preceded by a preformative, *e.g.*, in the הִפְעִיל; הִדְקָה (preterit 3d person fem.) instead of הִדְקָה, Dan. ii. 34; הִדְקָה, id. vi. 25; מִדְּקָה, id. ii. 40; מִדְּקָה, id. vii. 7; תִּדְקַק, id. ii. 40; נִתְדַקְּקָה, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), *e.g.*, הִנְעֵל, fr. עָלָל enter, id. ii. 25; לְהִנְעֵלָה, id. iv. 3. The above דָּגֵשׁ is left out in מִחַן, infin. קָל of חָנַן, Dan. iv. 24, and in מִחָא, act. partic.

in **הַפַּעַל** of **חָרַי**, id. v. 19.* It is found also compensated by the change of the preceding vowel in **תִּרְעַ**, future **קַל** of **רָעַע**, id. ii. 40, and in **הַעֲלִי**, imperative **הַפַּעַל** of **עָלַל**, id. ii. 24. In **לְהַעֲלֶה**, infinitive **הַפַּעַל** of the same verb, id. v. 7, the **פָּתַח** is changed into **סְגוּל** by reason of the following guttural with a **קָמֶץ**, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: **מִרְעַע**, active participle of the **פַּעַל**, id. ii. 40, and **תִּתְּלַל**, future of the **הַפַּעַל**, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the **דָּגֶשׁ** forte, the compensative **דָּגֶשׁ** is placed in the third radical, *e.g.*, **גָּדַי**, Dan. iv 11; **נָדַח**, id. vi. 19. So also in **עָלַ**, “he entered,” id. ii. 16, the **פָּתַח** is showing the **ל** to have a **דָּגֶשׁ**, if not prevented by its position at the *end* of the word. So also are the words, written: **עָלְלִיךְ**, id. v. 8, and **עָלְלַח**, id. ib. 10, read by the *lectio marginalis*, for the same reason, **עָלִיחַ**, **עָלִיחַ**. The **קָמֶץ** in **עָלִיךְ**, though followed by **דָּגֶשׁ** forte, is a long one, such as would be in **עָלְלִיךְ**, corresponding to **אַמְרִיךְ** (§ 3). The word **דָּקִי**, id. ii. 35, is inflected in accordance with the quiescent **עִי**.

§ 104.

An instance of the quadriliteral **הַתַּפַּעַל** after the Hebrew, is the word **אַשְׁתּוּמִּים** (§ 81).

* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads **מָחַי**, the **דָּגֶשׁ** compensated by the change of the preceding vowel.

CHAPTER X.

ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

§ 105.

אָזל and הֵלֵךְ, to go. The former is used only in the קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads אָזֵל, id. v. 15. Of the latter, there is the participle of פֶּעַל מְהַלֵּךְ, Dan. iv. 26; מְהַלְכִין, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. הֵלֵךְ in the קל shows an abbreviation by omitting the ל, as מְהַלֵּךְ instead of מְהַלֵּךְ, יֵהָד instead of יֵהַלֵּךְ, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem הוֹךְ as a root for מַהֲדֵךְ and יֵהָד; but if such be the case, then the future ought to be יֵהָדֵךְ with ה. The suggestion may possibly refer to the קִמַּץ of מַהֲדֵךְ, Ezra vii. 13, likewise מִקָּם from קִים. But even the claim of the קִמַּץ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the ה of מַהֲדֵךְ is provided not with קִמַּץ but with פֶּתַח. In יֵהָד, Ezra vi. 5, the ה is properly furnished with פֶּתַח; while the קִמַּץ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

§ 106.

אָזְלָה, Dan. ii. 5 and 8, is probably an equivalent to אָזְלָתָה, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

§ 107.

יָהַב, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb נָתַן (v. § 101).

§ 108.

יָכַל, to be able, forms regularly יָכַל, תָּכַל (v. § 76), but יִיכַל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word בְּנִימָא, Ezra, often, being of the root אָמַר, the ר as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb הָיָא, to be, occurs sometimes improperly with ל instead of the preformative Yod, *e.g.*, לְהָיָא, Dan. ii. 20; Ezra iv. 13; לְהָיוּ, Dan. ii. 43; לְהִיָּוֶה, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

VERBAL SUFFIXES.

§ 111.

Paradigm of the verbal or objective suffixes: נָטַר, he has kept.

נָטַרְנִי, he has kept me,

נָטַרְךָ, he has kept thee,

נָטַרְהוּ, he has kept him; נָטַרְהָ, he has kept her,

נָטַרְנָא, he has kept us,

נָטַרְכוֹן, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמוּ, *e.g.*, וְהוֹחֵב הֵמוּ, Ezra iv. 10; וְלֹא בִטְלוּ הֵמוּ, id. v. 5, or הֵמוֹן, as וְהִדְקַת הֵמוֹן, Dan. ii. 34; וְנִשָּׂא הֵמוֹן רִיחָא, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, וְחִנְקָהּ, Dan. ii. 11; וְחִנְקָהּ, id. iv. 22; וְיִדְחֲלֵנִי, id. ib. 2; וְשִׁיזְבֹּקָהּ, id. iii. 15; וְתִדְרֹשְׁנָהּ, id. vii. 23; וְאִדְרֹשְׁנָהּ, id. v. 17.

§ 113.

The termination ה־ of the *infinitive*, when with a suffix, is changed to וְ, *e.g.*, לְשִׁיזְבוֹתָךְ, Dan. vi. 21; לְהִצְלִיתָהּ, id. v. 15; לְהִקְמוֹתָהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), *e.g.*, לְהִדְרֹשְׁתִּי, id. ii. 26.

§ 114.

The verbal inflections ending in ו take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבוּהִי, they brought him, Dan. vii. 13, from the *preterite* : הִקְרִיבוּ. The same is the case with the nouns, as אָבוֹהִי from אָבִי. The verbal inflections ending in הִי take also the suffix הִי, *e.g.*, בָּנָהּ, Ezra v. 11, from בָּנָה preterite. It, however, is changed to הִי when annexed to a verbal inflection ending in הִי or אִי, *e.g.*, מִצְבֵּיהִי, as he desires it, Dan. iv. 32; לְמִצְוֵהָ, to heat it, id. iii. 19, from the *infinitives* מִצְבֵּא, מִצְוֵא, resp. to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 חַר,	חַרָּה or חַרָּא,
2 wanting,*	חַרְחִין,
3 חַלְחָה and חַלְחָא,	חַלְחָה,
4 אַרְבַּעַה,	אַרְבַּעַה,
5 wanting,	wanting,
6 wanting,	שֵׁשׁ, Dan. iii. 1 and שֵׁשׁ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרֵה,	עֶשֶׂר,
11 wanting,	} wanting.
12 חַרְי עֶשֶׂר,	
wanting till	
20 עֶשְׂרִין,	
30 חַלְחִין,	
wanting till	
60 שִׁתִּין,	} wanting.
wanting till	
100 מֵאָה,	
1000 אֶלְפָּה, אֶלְפָּא,	

* The number 2 masc. is probably חַרְיִין, according to the fem. חַרְחִין and חַרְי עֶשֶׂר, 12, of which the Nun is omitted, as these two words are contracted into one.

*Masc.**Fem.*10,000 רבּוּ plur., רבּוֹן, *lectio marg.* רבּוֹן,1,000,000 אֶלֶף אֶלֶף, *lectio marg.* אֶלְפִין,100,000,000 רבּוּ רבּוֹן, *lectio marg.* רבּוֹן.

There occurs תִּלְתָּהוֹן, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ה with a דגש *forte*. See מנחת שי.

§ 116.

The following are *ordinal numbers* :

Masculine.

Sing.

Plur.

the first, קדָּמִי (§ 28),

קדָּמִיָּא,

the second, wanting,

the third, תִּלְתִּי,

the fourth, רְבִיעִי,

emphatical רְבִיעִיא, Dan. iii. 25,

lectio marg. רְבִיעָא.

} wanting.

Feminine.

Sing.

Plur.

the first, emphatical קדָּמִיתָא,

קדָּמִיתָא,

the second, תִּנּוּתָא, Dan vii. 5,

the third, תִּלְתָּתָא, id. ii. 39,

the fourth, רְבִיעִיא, *lectio marg.*, רְבִיעָא, id. ii. 40 ; vii. 23.

emph. רְבִיעִיתָא.

} wanting.

§ 117.

The words תִּלְתָּא, Dan. v. 16, 29, and תִּלְתִּי, id. v. 7,

are appellations of a certain rank or dignity, especially military.*

§ 118.

חַד שְׁבַעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be עַל חַד שְׁבַעָה, for one, seven, like in other Aramaic dialects, עַל חַד חֲרִין, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew שָׁלִישׁ, שָׁלִשִּׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes חֲלָחִי for a fractional number, and interprets וְחֲלָחִי בְּמִלְכוּתָא רִשְׁלָט, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תִּקְרִית, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קִוְּמִית.

§ 120.

Adverbs probably original, are:

1. אַדְרֵן and בְּאַדְרֵן, then, soon after, hereupon, soon.
2. אַל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֵלַי, Dan. ii. 31; iv. 7, 10; vii. 8, and אֲרִי, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרִי, behold! lo! הִרִי
4. כֵּה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. תָּמָה, there, Ezra v. 17; vi. 12; מִן תָּמָה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are:

1. אֲדַרְדָּרָא, Ezra vii. 23, of uncertain meaning; possibly: diligently, eagerly.*

* I think it to be of Pers. origin, compound of: از which means: of, from.

by reason,—در, meaning: in, its own, in itself. (Locat.) and تا, meaning to, till

2. **אִתִּי**, there is, are, from **אִישׁ** = **אִי**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתֵּיךָ** (like the Hebr. **אִתֵּי** of **אִתֵּיךָ**), as in fact it forms with the suffixes, like the nouns in plural, **אִתֵּיךָ**, **אִתֵּיהֶם**, **אִתֵּיהֶן**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הָאִתֵּיךָ כָּהֵל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתֵּנָּה פִלְחִין**, id. iii. 18, we are not worshipping; **אִתֵּיכֶם עֲתִידִין**, id. iii. 15, are ye ready? **אִתִּי יִכֹּל**, id. iii. 17, is our God able? (see § 119).
3. **אֶסְפְּרָנָה**, Ezra vi. 12 a. o., speedily, fast.*
4. **בְּתַדְרִיקָא**, constantly. Therefrom the Rabbinical **תְּדִיר**, according to Gesenius from **דִּיר**, tarry, last; according to Rabbi Abraham Lattes from **הִדִּיר**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הֵלֵא**, equivalent to the Hebrew **הֵלֵא**, signifying an interrogation.
6. **הִצְרָא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאִשֶּׁר**), like, as.

(Temp.) = **אֶזְדַּרְתָּ**: *at this very time, on the spot*. So also is: **اَوْزَرِه**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad-Effendi's Osm. Gram., Ch. V., Sect. 2d.

* Probably of Pers. origin; comp. **אספּהא** (**Ἀσπιδάρας**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa: horse is the Sanskrit name which means originally, *speed*, *swiftness*. See M. Muller, Science of Language.

8. בְּדָהָה and כֵּן (from בָּרוּךְ), so, thus.
 9. בְּחֻדָּה, Dan. ii., together, at once.
 10. כִּמָּה, Dan. iii. 33, how ! how very ! how much !
 11. כִּנְיָא (v. § 104), as we shall say, namely, as follows.
 12. כַּעַתָּה, כֵּעַן, Ezra iv. 10, 11 ; vii. 12, and כַּעַתָּה, id. iv. 17 (כַּעַתָּה), now, presently. כַּעַתָּה and כַּעַת are applied in introducing a sentence, likewise, "and now," in English.*
 13. לְעֻלְמִין and לְעֻלְמִיָּא, Dan. ii. 44, for ever, in eternity.
 14. שְׁנִיָּא, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

§ 122.

Adverbs composed of two or more words :

- אַחֲרֵי דָהָה, Dan. ii. 29, 46, and בְּאַחֲרֵי דָהָה, Dan. vii. 6, 7, after this, after which.
 כְּלִקְבֵּל דָהָה, Dan. ii. 12, 24, and
 לְקַבֵּל דָהָה, according to that, in consequence of that, therefore, likewise.
 מִן אֲדִין, Ezra v. 16, since that time.
 מִן יָצִיב, Dan. ii. 8, and
 מִן קֶשֶׁט, Dan. ii. 47, in truth, in certainty.
 מִן קִדְמַת דָהָה, Dan. vi. 11, and
 מִקְדָּמַת דָהָה, Ezra v. 11, before this time, years ago.
 עַד אַחֲרֵי, Dan. iv. 5, at last.
 עַד כָּה, Dan. vii. 28, hitherto.
 עַד כֵּעַן, Ezra v. 16, until now.
 עַד עֻלְמָה }
 עַד עֻלְמִיָּא } Dan. vii. 8, and
 מִן עֻלְמָה וְעַד עֻלְמָה, Dan. ii. 20, for ever, in eternity.

* From דָּהָה, time, like the Hebr. עֵת, which is also applied as an adverb.
 כִּי עַת יַעֲמֹד, Hos. xiii. 13.

CHAPTER XIV.

PREPOSITIONS.

§ 123.

The prepositions in the Bibl. Chald. are as follows:

ב As a prefix, having the same signification as in Heb. ל signifying, the same, as in Heb., but mostly the *accusative*, e.g., מִלְכָּא לְדַנְיָאֵל רַבִּי, Dan. ii. 48, the king elevated Daniel.

אַחֲרֵיהוֹן, Dan. ii. 29, with suffixes; אַחֲרֵיהוֹן, id. vii. 24, and בְּאַחֲרֵיהוֹן, id. vii. 6 and 7 (בְּמִקְוִם = בְּאַחֲרֵיהוֹן) with suffixes: בְּתַרְקָה, id. ii. 39, after.

בֵּין, id. vii. 5, with suffixes, בֵּין, id. vii. 8, between.

בְּדֵרֵלָא, id. ii. 34, without.

לְוֹת,* by, close to; מִן לְוֹתָהּ, Ezra iv. 12, from thy neighborhood, i.e., from thee, like the Hebr. מֵעַם.

לְצִד, Dan. vii. 25, towards, at the side.

מִן, from, with suffixes מִנֵּךְ, מִנֵּה, מִנֵּה, מִנֵּהוֹן, מִנֵּה, מִנֵּי.

מִצִּד, Dan. vi. 5, from the part, in regard.

נִגְדָה, id. vi. 11, opposite.

עַד, until, till.

עַל, upon, by, near by, to, Dan. ii. 24; vi. 7 and 16; vii. 16; more than, id. iii. 19; opposite, id. iii. 29; v. 23, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns עַלֵּיהוֹן, עַלֵּיהוֹן, עַלֵּיהוֹן, עַלֵּיהוֹן and עַלֵּיהוֹן, Ezra vii. 24.

עַלְמָא, Dan. vi. 8, superior to.

* Contr. of לְוֹתָהּ from לְוֹתָהּ, connection.

עם, with, by, next, Dan. ii, 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לִּקְבֹּל, קִבֵּל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לִּקְבֹּלָהּ.

קִדְמָה, קִדְמִי, before, in the presence, with suff. קִדְמִי, קִדְמִיָּהּ, קִדְמִיהוּן, קִדְמִיָּהּ, קִדְמוֹהִי, (קִדְמָה, Dan. v. 23, is irregular),

מִן קִדְמָה, מִן קִדְמִי, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִן קִדְמִי, מִן קִדְמוֹהִי, etc.

תַּחַת, beneath, under, Dan. vii. 26; with suff. תַּחַתּוֹהִי, Dan. iv. 9, 18.

מִן תַּחַת, Jer. x. 11, from under; with the suff. מִן תַּחַתּוֹהִי, Dan. iv. 11, as if from תַּחַתּוֹ.

CHAPTER XV.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows :

בָּרַם, but, though, surely, Dan. ii. 28 ; iv. 12, 20 ; v. 17 ; Ezra v. 13. Probably from the Rabb. בָּרִי or בָּרִיא, meaning : certainly (בָּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning : yet, when following אַתָּה עַל פִּי.

דִּי, that, as [because ; used in the same way as are אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

דִּי, because of that, for this cause, for reason of that. The word כֹּל is here of no special meaning, and כֹּל-קַבֵּל seems to be originally one word, forming כִּלְקַבֵּל, like the Rabb. כִּלְקַפֵּי [from אֲפִי כֹל, in presence of all that, considering that]. כֹּל קַבֵּל seems to be the origin of כֹּל-עֵצָה in Eccles.

(כִּדִּי) דִּי, Dan. ii. 43, even as (כְּאֲשֶׁר), in the same way as.

מִן דִּי, after that, therefrom, Dan. iv. 23 ; Ezra iv. 23 and v. 12.

דִּי, that, in order to, to the end, Dan. ii. 30 דִּי דִּבְרַת דִּי, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. הֵן, in אִתִּיכֹן עֲתִידִין, Dan. iii. 15, has been considered by some to be the Hebr. הֵן, behold !

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אִתִּי אֱלֹהֵיכֶם, etc., ib. ib. 17, must be translated: . . . “If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand.” The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן תְּהוּהָ אֲרָכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לְהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from הֵן לֹא instead of לֹא הֵן, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְכֵן), Dan. ii. 6, 9; iv. 24.*

וְאֵת, id. vi. 22; Ezra v. 10; vi. 5, and also.

לְמָה, Ezra iv. 22, and דִּי-לְמָה, id. vii. 23; that not, unless, like the Talm. דִּי-לְמָה, and the Hebr. לְמָה and שֶׁלְמָה.

עַל-מָה, why?

* The passages quoted in *b*) admit just as well the signification given in *a*).

CHAPTER XVI.

INTERJECTIONS.

§ 125.

הֵא, Dan. iii. 25, and הֵא in קִרִּי (§ 23), may be considered to be interjections, meaning, lo ! see ! behold !

GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.

CHAPTER I.

INTRODUCTORY REMARKS.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called לשון חכמים, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying **אלא שלשון נדרים משונה**, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinean dialect (see §§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the **מערב** **לשון**. As to the originally Persian words in the Talmud, see Adrian Reland, dissert. miscellan., t. II., diss. ix., and an extract thereof in the **בכורי עתים**, Jahrgang 587, p. 76-79.*

§ 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

§ 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

* And of later date: T. Perle's Etymologische Studien.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded :

7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, *e.g.*, אָמַר for אָמַרְיִן, saying, partic. plur. ; מֵאָּה for מֵאָּן (מֵן אָּן), wherefrom? בֵּי for בֵּית, in the house of . . . (Germ. bei) ; אֵימָא, תֵּימָא, נֵימָא, I shall, thou wilt, he will say, for אֵימַר, תֵּימַר, נֵימַר ; זֶטָא for זֶטַר, small ; תֵּי for תֵּיב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word כְּנַנְא, Ezra, often.

§ 8.

Apocopated words change either the שׁוּא into a vowel, *e.g.*, תֵּיקִי instead of תֵּקִים, she will stand, *i.e.*, the question will stand undecided ; or the vowel into a diphthong *, *e.g.*, הָוַאי instead of הָוִית, I was ; or, lastly, the שׁוּא into a diphthong, *e.g.*, מִנְיִכִי for מִנְכֹּן, from you ; מִנְהֹן for מִנְיָה, from them.

§ 9.

The suffixes ו and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

* See my Prolegomini and my Hebrew grammar, §§ 17, 51. A.

מַר for מָרִי, my master, teacher, lord; גָּנְבִי for גָּנְבָן, * he robbed me (Nedarim 62.); אָמַר for אָמְרוּ, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְחִיהּ בְּיַד מֵאן מְרַמִּי לֵיהּ מֶן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בִּידָאִי and מֵנָאִי.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִיתִּימָא, if thou wilt say; אִיבַעִית, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵבְתִּיב, yet, there is written; הָאָמַר, yet, he said; קָא (§ 23) in קָאָמַר, he stands saying (*sta dicendo*), he says; הֵיא, he; הִיא, she, in מִי, מִי, who is? לָן, to us, in מִלָּן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵי, these, in מִלָּי מִלָּי instead of מִלִּי מִלִּי, wherefrom are these things derived?

§ 12.

3) The guttural ע is often elided, *e.g.*, דָּע for דָּעָע, he

* S. § 92 A.

** In the Talmud edition before me in the quoted passage, מֵאן is found instead of מֶן, which possibly may be justified by the transposition of the א, similar to אָמַר mentioned above.

set (s. רשי, Genes. xxx. 38); זירא for זעירא, the Little (surname of a Rabbi of small stature); מברא for מעברא, ford, ferry; טונא for טוענא, burden; האידנא for עדנא, this time, at present; הא שעתא for השעתא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אנ for אנחנו, we; תתא for תתחא, and חותי for תחת, under. So are מיירי and איריא probably derived from the Targumic verb ערע, corresponding to the Hebr. קרה, to happen, meet. From the same verb are derived in the Mishnah the words עראי by elision of the last, and אירע by elision of the first ע, while the Talm. dialect eliding both עs has the derivatives מיירי, אירי instead of מערע, אירע and איריא instead of איערעא. Thus מאי איריא (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . . ? The word דתני is often suppressed, *e.g.*, מאי אירא ערבי פסחים (Pessa. 50.), מאי אירא סתומין (Nazir 25.). So also לא קא (אירא, if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מירי איריא (Pessa. 60.), is there anything met, *i.e.*, agreeing with that? or, is there any relation between the two? The same sense is expressed by the words מיירי and אירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ד is sometimes omitted as in אירא for איראד (s. §§ 55, 63).

* Aruch explains מיירי, they taught, and אירי, they teach, from the radix

§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָרָא or אָר, and מִרְדָּא אִירִינָן (B. K. 30:), as also מִרְדָּא אִירָא in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The **א** denotes קמץ or פתח, *e.g.*, קארי for קרי, calling, reading; מאן for מן, who? הוואי for הוי, I was. The Yod (י) denotes הירק or צרי, *e.g.*, מיניה for מנה, from him. Two Yods (יי) indicate the diphthong *ai*, *e.g.*, מיניכו for מניכו. The ו stands for חולם, שירק, and also for קבוץ (י), *e.g.*, כוליה for כלה, all of him, it. Two Vavs (וו) or two Yods (יי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, ספווהיה read ספנהיה, his lips, אהייו read אנהיה, on what, which?

§ 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

CHAPTER II.

PREFIXED PARTICLES.

§ 18.

The letters forming the words **קם ואֶבֶר הַכֹּל**, are used as prefix-particles, which, divided into the voweled letters **א, ה, מ, ק,** and the unvoweled **ב, ד, נ, ל,** furnish the sentence **אָקוּמָה לְכָבוֹד**, as *voces memoriales*.

§ 19.

In the Talm. dialect the **ה** is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial **הָא**, equivalent to the Hebr. **הִנֵּה**, behold! and yet! *e.g.*, **הֵכְתִּיב**, yet, there, is written (in the Script.); **הִתְחַזַּק**, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? **הִתְחַזַּק**, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraita*? **הֵאָמַר**, yet he says!?

§ 20.

ה is sometimes a substitute of the demonstr. pronoun fem. **הָא**, this, *e.g.*, **הִשְׁתָּא**, contr. from **הָא שְׁתָּא** (s. § 12); **הִנִּיחָהּ**, this may rest, *i.e.* this might be right, this would do if . . .; **הִפְחִינָהּ** (s. **חִינָהּ**, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word **הִאִידָנָא** (§ 12) **ה** substitutes the pron. masc. **הָאִי**.

§ 21.

א is a substitute for the preposition **עַל**, *e.g.*, **אָמַר** for

על מאי, for what? upon what reason? why? על אנב for על גב, upon the back, *i.e.*, over, upon, on; על אנעמא for על דעמא, at the opinion, intention; על אליבא for על ררי, according to the meaning, sense; על ררי for על ררי, by hand, *i.e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סלקא אדענדק סלקא דעתין (Shabb. 71.), סלקא אדענדק סלקא דענדק, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

§ 22.

Sometimes א substitutes the prepos. עד, *e.g.*, אדוניטר (Chagg. 5.), till, up to the time, when he was small (young); אדחלא (Pess. 113.) for עד דחלא, to the sand; אדירקא (Kidd. 30.) for עד די רדקא, till (to the time) that it is in thy hand, power; אדחני (Shabb. 68:), for עד דחני, till, as far, as he repeats, learns (followed by: rather); אדמוקדקא (Sanh. 33:) for עד דמוקדקא, till the fire burns; אדמקטורקא (Abodah Zarah, 58:), till, thy cloak is yet on thee; אדמקיפא (Berach. 62:), for עד דמ—, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אדחני for עד דחני, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.*

§ 23.

The prefix ק stands for the word קא, being contracted from קאי, which again is an abbreviation from

* Neither is the ד contr. when עד is to be taken in the proper sense of *until*, in regard to time, as עד דהור לי זוזי (B. M. 1), until I shall have money.

פתח, which probably changes into קמץ when preceding a guttural. The מ has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אֶרְבִּי מֵאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Maïr ; כְּרַבִּי יַעֲקֹב (ib. 4), like, as that (doctrine) of rabbi Yacob ; לְכַתְּנָא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מְדַקְדְּנִי (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

NOUNS.

§ 28.

The *status emphaticus* ending in א is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as הָרָא גִבְרָא.

§ 29.

The genitive is generally denoted by ד, which, however, is omitted when following such words as are more frequently used, as בַּר, son; בַּת, daughter; בַּי, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive ד commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, עֲבָדִיָּה דְּהֶרֶדוֹס, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

§ 31.

So also stand לֵיה, to him; לָהּ, to her; לָהֶם, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אָמַר לֵיה לְשַׁמְעִיָּה, he said to him, to his servant, *i.e.*, he said to his servant; אָמַר לָהּ לְדִבְיָתָהּ, he said to her, to his wife, *i.e.*, he said to his wife; כִּי הָיָה רְוִיָּא לָהֶם לְרַבָּנָן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קָרַע־הָ לְאַחֲרָיָהּ (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in ךֿ (like in the Syriac, though here in ם), *e.g.*, גְּבָרִי, men; חֲכָמִי, sages, wise men.

§ 33.

Some masc. nouns plural end in ם, *e.g.*, רִשְׁוֹתָם, heads (Kid. 29:); לַיְלֹתָם (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אֲסֻתָּם (Gittin 56:), physicians; חֵילֹתָם, hosts (Chulin 60).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in ם, like the first person, plural noun, *e.g.*, בְּרַעִי (Kethu. 63.), my vow; סִכְנִי (ib. 77:), my knife; אֶרְצִי (ib. 105:), my path; תְּנַרִּי (Neda. 62.), my quarrel; נַפְשִׁי (Yebam. 64:), my person. So also nouns with feminine terminations, as דִּוְכָתִי (Kethu. 77:), my place; עַל דְּבַעִתִּי = אֲדַבַּרְתִּי, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in ךֿ more frequently than in ךֿ, *e.g.*, לְטַעְמִיךָ, according to thy statement; סִמְיִיךָ, thy

sign, mark (mnemotechnical), (Pess. 20.) ; פְּסִיקָה (Chag. 15.), thy verse ; עֲבִירָתֶךָ (Keth. 105:), thy business. There are, however, many also in ךְּ, as רִבְּךָ (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in םֵינוּ, *e.g.*, פְּרָקֵינוּ (Berach. 11:), our chapter ; אֶרְצֵינוּ (Sanh. 94.), our country ; דְּעִשֵּׁינוּ, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix ךְּ of the second person masculine with the noun in plural, as also before the suffix הָ of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (*s. B. Chal.* 94, § 14).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by םֵיכֶם instead of םֵיכֶם and םֵיכֶם (§ 8) ; so also is the suffix of the third person plural with the noun in plural or singular termed in םֵיהֶם instead of םֵיהֶם and םֵיהֶם, *e.g.*, פִּימֵיכֶם, your mouth ; אָזְנֵיכֶם, your ears (Kethu. 112.) ; גְּבֻרֵיכֶם (Shabb. 140:), your men ; שְׁבַחֵיהֶם (Berach. 6.), their praise ; גְּלִימֵיהֶם, their cloak ; אֲגָרֵיהֶם (B. M. 83.), their wages ; מְנִיְהֶם (Shabb. 133:), their garments. An exception to this rule is the word כֻּל, all, which, though properly a noun, has כֻּלָּם, they all, all of them, without the Yod (י), after the form of the particles, לָהֶם, to them ; בָּהֶם, in them ; דֵּיהֶם, theirs. The termination םֵ is in feminine often changed into םֵי, *e.g.*, רִישְׁתֵּיהֶם, their (fem.) head,

superintendent; קַרְחִיכִי, their (f.) baldness of head; פְּרִחִיכִי (Pess. 110.), their young ones. The suffix termination in הוֹן is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, לְהוֹן, Nazir 31. and : 32., and : 38.; 44.; 57.; 59.; דִּיקְקֵהוֹן, ib. 39.; נִימֵהוֹן, ib. 49.; מִפְרִיחֵהוֹן, ib. 40.; מִנְהוֹן, ib. 52.; גְּבִיהוֹן, ib. 59.; כְּמִינֵהוֹן, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in הֵּה like that, with the noun in singular, *e.g.*, בְּרַעְיָה, his feet; גְּבִינָה (B. K. 117.), his brows. Termed in יוֹהֵי—it is found in רַגְלוֹהֵי דְּבַר אָנָּשׁ (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: אָב, father, אָח, brother, חָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

- I. person אָבָא (B. M. 59:), חָמִי אָחִי, my. . . .
- II. person אָבִיךָ (ib. 84), חָמוֹךְ אָחִיךָ, thy. . . .
- III. person אָבִיהָ *, חָמוֹהָ אָחִיהָ, his. . . .

Plural Suffix.

- I. person, אָבִין (Pess. 31), our. . . .
- II. person, אָבוֹכֶן (ib.), your. . . .
- III. person, אָבוֹהֶן (ib.), their. . . .

It is proper to observe here that the פתח with הֵּ is a furtive one, under the same rule as in רִיחֵה.

The plural of אָב forms, like in the Chald. in אָבְקֶן and אָבְהָתָא; the plural of אָח is אָחִי.

* Also regularly.

§ 41.

The noun **בֵּר**, son, forms the plur. like in the targum Chal. and Syriac in **בְּנִין בְּרִי לְבִנְיָהּ בְּרִי** (Bera. 8.) ; **בִּיר** instead of **בֵּר** is found in a sentence of R. Yochanan, **דִּין גְּרָמָא בִּיר דַּעֲשִׂירָא בִּיר** (Berach. 5 ; B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression **רַבִּי בִּי** or **בִּירְבִּי** for **בִּיר רַבִּי**, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of **בֵּר** is **בִּרְתָּא**, daughter, of which the *status constructus* is **בַּת**, and in the plural **בְּנִתָּא בָּנָן** the same as in the Syriac, only that in the latter it is written **בִּרְתָּא**, and pronounced **בַּת**.

§ 42.

In the noun **אָנָּשׁ**, man, the **א**, like in the Syriac, is omitted in the compound **בֵּר נָשׁ**, son of man, *i.e.*, a person, and its plural is **אֲנָשִׁי** (with **אֲנִירִי** as a Syriacism), men, without difference of gender, while **גְּבָרִי**, men, means discriminately male.

§ 43.

בֵּיתָא, house, has in plural **בֵּיתֵי**. From **בֵּיתָא** is derived the irregular form, **דְּבֵיתָהּ**, his wife, properly the wife of his house.

§ 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
אִתְּתָא , wife, woman,	נָשִׁי ,
מִלְּתָא , thing, word, speech,	מִלִּי ,
שַׁבָּתָא , Sabbath, week,	שַׁבִּי ,
שַׁעֲתָא , time, moment, hour,	שַׁעִי ,
שָׁנָא , year,	שָׁנִי שְׁנִין .

CHAPTER IV.

PRONOUNS.

§ 45.

The personal pronouns are the following:

Singular.

Plural.

- | | |
|---|--------------|
| I. person, אֲנִי, I, | אֲנֵנוּ, we, |
| II. person, אַתָּה, thou, | אַתֶּם, yea, |
| III. person, אִיּוֹהִי, m. he, אִיּוֹהִי, f. she, אִינְהִי, m., אִינְהִי, f. they | |
- (Berachoth 44).

§ 46.

אַתָּה in Nazir 57 : , 64. is a Targumical form ; אַתָּה שְׁלֹמֹה for אַתָּה (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

§ 47.

Demonstrative pronouns are: הַזֶּה masc., הַזֵּה fem., this (that) ; הֵנִי plur. com., these, those.

The Chaldaic דִּין, this (masc.) is found only in such phrases as belong to Palestinian authors, *e.g.*, דִּין גִּרְמָא, by R. Yochanan (§ 41) ; דִּין עֶסֶק בִּישׁ, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; דִּין גְּלִי רְזִיָּא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and כָּל מִן דִּין וְכָל מִן דִּין סְמוּכִי לָנָא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. דִּין רִישׁ קְטִיעָא וְיַמְלָל (Sotah

35), this severed head shall it speak? * presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (6); אָנֹכָא (6); הָדִין וְהָדִין קָרָא (10); הָדִין לִישָׁנָא (11, 22); הָדִין פְּסוּקָא (38); מִן הָדִין אָמַר (25); הָדִין אָמַר, הָדִין אָמַר (62); הָדִין גִּבְרָא (50); הָדִין עֲלָמָא (ib.); הָדִין קָרָא (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְהִנָּא (Ned. 53); הָדָא (ib. 55); פֶּשֶׁט לִיה מִן הָדָא (ib. 57), three times, 58 two times; הָדָא מִלְתָּא (ib. 91).

Sometimes עָדָא stands for הָדָא, and in the plur. עָדִי, *e.g.*, עָדָא תַּהֲא (Pess. 53), it may be this (statement, f.); עָדָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it; עָדִי גִיבְרִין (Gittin 45), these are men. In the passage, however, עָדִי סִינְרָאָה הוּא (Gittin 31), it is used in the singular. **

§ 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מְשׁוּם דְאֹרְשׁוֹ (2); הָלִין קָרְיוֹן וְלֹא פְתִיבִין הָלִין (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הָלִין נִכְסִין דְהָדִין (48); הָלִין נִקְדָּנִי דְהָדָא (49); הָלִין נִבְרִין (91). So also in Nazir 4, 13, 14, 19, 37.

* ר"י to the same interprets קְטִיעָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. עֵין יַעֲקֹב to מהרשא defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

** But taking the whole passage מֵאָה דְאָמַר עָדִי, סוּרָאָה הוּא, and reading it, he who says *these* or *such* (things) is a Syrian, עָדִי may be considered as not exceptional.

There occurs in B. M. 90, הָלֵיךְ הוּרִי, but this passage belongs to a question put by Palestineans (s. רָשִׁי, *ib.*). The Chald. אֵלֵיךְ, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as הַהוּא, that (masc.), הַהִיא, that (fem.), הַהֵם, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (*quidam*), but then they always are followed by an appellative noun, *e.g.*, הַהוּא גִבְרָא (Berach. 6), one man, a certain man; הַהוּא סָבָא (*ib.* 5), one old man; הַהִיא מְטְרוּנִיתָא, a certain matron; הַהֵם בְּרוּרִי (Ber. 10), some vulgar people; הַהֵם אֲלֵמִי (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הַהוּא גִבְרָא, *e.g.*, הַהוּא דְּהִתָּה קָאָמֵר (Sanh. 7), that (man) used to say; הַהוּא דְּאָתָא (Keth. 67), that (man) who came; and likewise for הַהִיא דְּאָתָא לְקַמִּיָּה, *e.g.*, הַהִיא דְּאָתָא לְקַמִּיָּה (Ned. 50), that (woman) that came before him.

§ 50.

The expression הַהוּא גִבְרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הַהוּא גִבְרָא בְּעַל דְּבִבְיָה דְּהַהוּא גִבְרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

§ 51.

הַיֵּךְ and הַיֵּךְ, sing. masc., and הֵךְ, fem., denote, that there, the other there; and הֵנֶךְ, plur. com., those there, the others there.

וְהַיֵּךְ occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for **הַאִיֶּךָ**, s. Pess. 3, and Ned. 36 (**הִדְרִין** **הַאִיֶּךָ**, **הַהִיאֶיךָ**), and for **הָךְ** in B. K. 2. Examples for **הֵנָּה** are **הֵנָּה אֵין הֵנָּה לָא** (Chag. 11), these here, yes; the others there, no; **הֵנָּה אֲזֻלִּי לְעֵלְמָא וְהֵנָּה אֲחֵרֵינִי נִינְהוּ** (Bezah 11), those there are gone, and these here are others.

הַאִיֶּךָ, **הָךְ**, **הֵנָּה** represent properly the original pronouns **הֵנָּה**, **הֵנָּה הָאִי**, increased by the suffix of the second person singular **ךָ**, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns **אִיהוּ** and **אֵינְהוּ**, when expressing the verb to be (he is, they are) take often at the beginning** the letter **נ** for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, *e.g.*, **מֵאִי** **נִיהוּ** (B. K. 3), what is? **אִיהוּ נִיהוּ** (Pess. 10), he is, it is the same; **אֲחֵרֵינִי נִינְהוּ** (Bezah 11), these are others; **תְּרֵי נִינְהוּ** (Keth. 22), they are two and two; **צְדִיקֵי גְמִינֵי נִינְהוּ** (Chag. 9), they are very righteous men; accomplished, righteous men; **הֵינִי** is a compound from **הָאִי** **נִיהוּ**, and means, that is.

§ 53.

Possessive pronouns are **דִּינִי**, **דִּיכָךְ**, **דִּינְהִי**, **דִּינְהָ**, **דִּינָהּ**, **דִּינְכוּ**, **דִּינְהוּ**, mine, thine, etc. The second **ד** stands here for the **ל** of the Targumic possessive pronoun **דִּילִי**, **דִּילָךְ**, etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *iste*.

** Instead of the **א**.

Examples: **דִּירִי עֲדִיפָא מִדִּירְכִּי**, mine (opinion) is better than yours; **אַנָּן בְּדִירָן וְאִינְהִי בְּדִירָהּ**, we are (busy) with our (things), and they with their (ones); **הָא דִּירָיָה הָא**, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), **דִּילְכוֹן אָמְרִי דִּילְחוֹן הִיא**, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are **מָאן**, who? and derived from this are **מִנִּי**, who is he? and **מִנִּי**, who is she? (§ 11); **מַאי**, what? **הִי**, which? Examples for the last: **הִי מִיִּנְיָהּ** (Chag. 7, 13), which of them? **הִי מַעֲשֶׂה** (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מַאי** in the phrases **מַאי מְשַׁמֵּעַ**, **מַאי קְרָא**, and the like from the pronoun **הִי**, and to read consequently **מִמֵּי מְשַׁמֵּעַ**, from what is this to be inferred? **מִמֵּי קְרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מַאי מְשַׁמֵּעַ**, what is it that may show that? **מַאי קְרָא**, what verse is it that may prove that?

§ 55.

But **מָאן** and **מַאי**, though originally interrogatives, they are not used as such, *e.g.*, **מָאן דְּאָמַר**, he who says, whoever says; **מַאי דְּהָהָא**, that what was. Sometimes **הָאִי מָאן** (Ber. 6; B. K. 30) stands for the same expression. **מִיִּדִּי** (Syriac and Palestinian Targum **מִדָּם**, and Babyl. Targum **מִדְּעִם**), anything, aught; **מִיִּדִּי דְּאִיתָ לִּיהּ**

הַנֶּאֱחָז מִיָּמֶיָהּ (Kidd. 51:), anything of which he may have some profit.*

§ 56.

The interrogative **הִי** is analogous to the Hebrew **אִי**. It is employed in forming some adverbs, *e.g.*, **הֵיכָא**, where? (like the Hebr. **אֵיפָה**, **אֵיכָה**); **הֵכִי**, how? (Hebr. **אֵיךְ**). The Palestinian dialect uses **הֵיכִין**, **הֵיכָא** (Hebr. **אֵיךְ**). **הֵיכָא** corresponds to the Syriac **אֵיכָא**, which? what? who? So Nedarim 26 (according to **רשִׁי**); **הִי דִין הוּא**; **אֵיכִין** **רֵאשֻׁן** **וְהִי** **דִין** **הוּא** **אַחֲרוֹן**. There occurs in Tamid **הִי** four times with **א**. From **הִי** amplified comes the word **הֵיכֵי**. It is, however, used only either with **א** prefixed (s. § 21) as **אֵהֵיכֵי** (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with a prefixed **ל** and the **ה** elidited, so as to read **לֵהֵיכֵי** (Berach. 58.), whither? toward what (place)? Hence the frequent expression **לֵהֵיכֵי**, what to? where to? to what end?

§ 57.

The datives **לֵי**, **לָהּ** take often the insignificant syllables **נִיה** prefixed, *e.g.*, **שְׁדַרְיָנְהִי נִיהֵלִיה** (Keth. 67:), he sent them to him; **מֵיחֵי נִיהֵלָהּ** (Yebam. 63.), he brings to her; **אֲמַטְיָה נִיהֵלִיה** (Shab. 119.), they brought it to him; **מַגְבִּי לָהּ נִיהֵלִיחֵי אַרְעָא** (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns **דִּירֵי**, **דִּירָהּ**, etc., stand sometimes for the single possessive suffix, *e.g.*, **טַעְמָא דִּירֵי** (Pessa. 23.) for **טַעְמָאִי**, my reason; **דָּמָא דִּירָהּ** (ib. 25:) for **דָּמָהּ**, thy blood. So also **בְּהֵדֵי דִּירֵי** (Keth. 203:)

* s. § 97.

for **בְּחַדָּאִי**, with me; **בֵּין יְדֵיָהּ לְיְדֵיָהּ** (Berach. 48.) for **בֵּין יְדֵיָהּ לְבֵיןָהּ**, between him and her.

§ 59.

The expression **אֵלֶּי וְאֵלֶּי** (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

CHAPTER V.

NUMBERS.

§ 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. חַד (Berachot 5.)	חֶדֶא (ib. 49.)
2. תְּרִי (ib. 6.)	תְּרֵי (ib. 3.)
3. תְּלָתָא (ib. 6.)	תְּלַת (ib. 3.)
4. אַרְבַּעָא (B. mezià 73. B. Batrà 71 :)	אַרְבַּע
5. חֲמִשָּׁא (B. mez. 73.)	חֲמִשׁ (Nazir 38.)
6. שִׁיתָא (id. ib.)	שִׁית (Berach 3 :)
7. שְׁבַעָא (Pessach. 110.) and with Sincope שֶׁב (Gittin 57.)	שֶׁב (Berachot 55 : Sanhedrin 29.)
8. תְּמַנְיָא (Jomà 72.)	תְּמַנִּי (B. batrà 75 :)
9. תְּשַׁעָא (Hirubin 56 :)	תְּשַׁע
10. עֶשְׂרָא (Berachot 56.)	עֶשֶׂר (B. batrà 167.)
11. חֲדָסָר	חֲדָסָרִי (Arachin 12.)
12. תְּרִיסָר (Megillà 2.)	תְּרִיסָרִי (Arachin 12.)
13. תְּלִיסָר (Megillà 2.)	תְּלִיסָרִי (Berachot 55 : Sanhedrin 106.)
14. אַרְבִּיסָר (Megillà 2 :)	. . .
15. חֲמִיסָר (ib.)	חֲמִיסָרִי (Schabbat 118.)
16. שִׁיטָסָר (Megillà 2.)	שִׁיטָסָרִי (Schabbat 2 :)
17. שִׁיבְסָר (Megilla 2.)	שִׁבְסָרִי (Berachot 55 :)
18. תְּמַנִּי סָר	תְּמַנִּי סָרִי (Arachin 12.)
19. . . .	תְּשִׁיסָרִי (ib. Berachot 28 :)

*Masc.**Femin.*

20. עֶשְׂרִין (Bechovot 50.)

21. עֶשְׂרִין וְיָחַד (ib.)

30. תְּלָתִין (Jomà 71 :)

40. אַרְבָּעִין (Avodà Zarà 9.)

50. חֲמִשִּׁין (B. batrà 172.)

60. שְׁתֵּין (B. Kamà 92 :)

70. שִׁבְעִין

80. תְּמִיזִין

90. תִּשְׁעִין

100. מֵאָה (B. batrà 25 :)

200. מֵאָתָן (Ketuvot 106.)

300. תְּלַת מֵאָה (B. batrà 73.)

1000. אֶלֶף (Sanhedrin 39.)

St. emphat. אֶלְפָּא (Berachot. 6.)

2000. תְּרֵי אֲלָפִי (B. batrà 26 :)

6000. שִׁתָּא אֲלָפִי (Moëd katan 10 :)

10,000. רַבְבָּתָא (Berachot 6.)

Plur. רַבְרֵינָא (Sandedrin 36.)

12,000. תְּרִיסַר אֲלָפִי (B. batrà 150 :)

100,000. מֵאָה אֶלְפָּא (Berachot 8 :)

§ 61.

בִּי עֶשְׂרֵה signifies: two persons (Chagig. 11 :) ; בִּי תְּרֵי (Kidd. 80 :), ten persons ; בִּי מֵאָה (Berach. 50.), hundred persons

§ 62.

תְּרֵי and תְּרֵינִי are used with the suffixes כִּי and הִיא, and read thus: תְּרֵינִיכִי (Berach. 48.) ; תְּרֵינִיהִי (ib. 5 :).

§ 63.

The numbers from 11 to 19 ending in סֵר are often employed also for the fem. gender ; and may, therefore,

be considered to be of comm. gen. The fem. termination in סְרִי is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his Lehrgebäude, p. 242, שְׁתַּסְרִי or שְׁתַּסְרִי, to be as much as תִּשְׁעַסְרִי, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage שְׁתַּסְרִי is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. תִּשְׁסְרִי or תִּשְׁסְרִי, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28.:

§ 64.

The ordinal numbers are:

קָמָא (derived from קָדְמִי), the first; plur.: קָמָאִי; fem. singul.: קָמִיָּהָא (Berach 21.); plur. קָמִיָּהָא (ib. 7.), the first ones.

תִּנְנָא, תִּנְנָא, the second.

תְּלִיתָא, תְּלִיתָא, the third.

עֲשִׂירָא (Berach. 5:), the tenth.

The expression קָמָא קָמָא (Gittin 12.), corresponding to the rabbinical ראשון ראשון, signifies: step by step, gradually, successively.

§ 64b.

Terms expressing fractions are:

פִּלְגָא, $\frac{1}{2}$.	רִיבְעָא, $\frac{1}{4}$,
תִּילְתָא, $\frac{1}{3}$ (B. M. 100.),	חֲמִשָּׁא, $\frac{1}{5}$.

נָכַי רִיבָעָא (Kett. 21.), properly, less $\frac{1}{4} = \frac{3}{4}$, נָכַי, being the pass. partic. of the verb נָכָא (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פֶּרֶסְטָא בְּבִלְזָא (Gittin 11); סִירְזָא (ib. 3., Keth. 53:); פּוּמְבִרְתָּא (Ket. 82.); נִרְשָׁא (Chul. 128.); גְּלִילָא (B. K. 52.).

Rab's name, אַבָּא אַרִיכָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: אַרִיכָא. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אַרְוֶה בְּרוּרָא: רַב אַרִיכָא, hence his name אַרִיכָא.†

* And the Engl. *abate*.

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אַרִיכָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אַרִיכָא is the adjective noun formed from the pass. partici. אַרִיךְ of the verb, אַרְךָ in קָל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *א* *emphaticus*. (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figuratively, reformed, in a pass. and not active mood, as reformer. No doubt, אַרִיכָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אַרִיכָא to be Rab's epithet in relation to his tallness of stature, like זִרְמָא, דִּקְטָא. Or, what seems to be yet more probable, אַרִיכָא, emphatically: *the archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms **אָפּעל**, **אַתּפּעל** and **אַתּפּעל** (like in the Targum and the Syriac) the Talmud always employs **א** instead of **ה**.

§ 66.

In the preterite, the **ה** in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, **הָזַנְאִי**, I have seen, for **הָזַנְתִּי**; **הָנָנְאִי**, I have been, for **הָנָנְתִּי**; **קָרָנְאִי** (§ 87); **אַמְרִי** for **אַמְרִיתִי**; **שָׁקְלִי**, I have taken, for **שָׁקַלְתִּי**; **קָיַמְאִי** (Yeba. 64:), I have stated, for **קָיַמְתִּי**.

§ 67.

The **ה** affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by **א** or **ה**. *E.g.*, **אַמְרָה לֵיהּ**, she said to him; **אִיקְדָּשָׁה לֵיהּ** (Keth. 62:), she was married to him; **אִיעֲלָא אַמָּהּ** (Yeba. 63.), thy mother became better; **אִיבַעָא לָהּ**, it was asked, inquired (about something doubtful, problematical) from them, instead of **אַתְבַּעֲתִי**.

In the **קל** of the **נחל ל"א**, however, this **ה** is replaced by Yod (**י**) which is connected with the radical **א**. *E.g.*, **הָנָנְאִי** (Chag. 6.) for **הָנָנְתִּי**, she was; **סְנַנְאִי סְפִינְתָא** (B. Bath. 79:) for **סְנַנְתִּי**, the ship went; **אַתְחַי אַתְחַיָּה** (Kethu. 67:), his sister came, for **אַתְחַתִּי**. The same occurs sometimes

also in the other forms, *e.g.*, מַחֲאִי (Keth. 68:), she protested; אִיגְלֵאִי מִלְחָא (Pessa. 31.), thing was discovered, exposed.

§ 68.

נָא, the Chald. termination of the first pers. plur. is changed into ׀, *e.g.*, אָמְרֵן (Berach. 12.), we have said; אָשְׁכְּחֵן or אָשְׁכְּחֵן (ib. 10.), we have found.

§ 69.

The termination ׀ of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, נָחִיר (Berach. 56.), they fell down, instead of נָחִירוּ; אָסִיר (ib. 56:), they have bound, forbidden, for נָחִירוּ; אָסִיר (Pessa. 2:), they have done, for עָבִיר; גָּזִיר (ib. 16.), they have resolved; נָפִיק (Ned. 59), they went out; גָּזִיל (B. Kam. 94:), they have robbed; אָמִיעִיט (Chag. 13.), they have diminished themselves, for אָחִמִּיעִיט; תָּקִין (Pessa. 30.), they have established, for תָּקִינוּ; אָשְׁתַּכְּרוּ (Berach. 9.), they have intoxicated themselves, for אָשְׁתַּכְּרוּ; עָיל (Yeba. 96:), they went, for עָלוּ. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אָשִׁיר הָבוּ לָהּ הָיִיא (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בָּכִינָא, I cry; יְהִבְנָא, I give (Bera. 5:) for יְהִיב אָנָא, בָּכִי אָנָא; אָמַרְתָּ (ib. 2:), thou sayest, for אָמַר אַתָּה; אָמְרִין אֲנֵן, we say, for אָמַר אֲנֵן; קָאמְרִיתָּ, you say; קָאמְרִין אַתָּון (Keth. 104.), I say, for קָאמַר אַתָּון.

* S. רש"י to the s.

אָמַרְתָּ דְחַכְמִיתָ (Bera. 56.), you are saying that you are wise; מְקַיֵּימָהוּ (Neda. 25.); גְּבוֹאָה (Keth. 43:) for גְּבוֹאָה אַתָּה, thou collectest payment; מִתְנַסֶּבֶת לִי (Keth. 61:), doest thou marry me? for מִתְנַסֶּבֶת אַתָּה לִי. Examples of the pass. partici. חֲשִׁידָנָא (Bera. 5:), I am suspected; פְּסִילָנָא (Keth. 109:), I am disabled; עֲסִיקִינָּהּ, we are engaged, we have to do it with . . . we are occupied . . . with . . . מְפַקְדָּהּ (Bera. 10.); מְחִיבָהּ (ib. 11.), thou art held, indebted, guilty for מְפַקֵּד אַתָּה, מְחִיב אַתָּה; צְרִיכִיהוּ (Naz. 19.), ye are in need. From תָּנִי and תָּנִין is formed regularly תְּנִיקָא. By reason of its very frequent use the latter is abbreviated to תָּנִן.

§ 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתֵּב (Berach. 9.), to write; לְמַעֲבֵד, to do; לְמִימַר, to say. In the other forms the infin. ends in וּי, *e.g.*, לְאִימְנוּעִי (Pessa. 4.), to neglect, for the Chald. לְמַעֲנוּי; שְׁבַחָהּ (ib. 2.), to praise, for שְׁבַחָהּ; לְאַחְמִיקָהּ (Berach. 9.), to exclude; לְאַחְוִי (Pess. 68.), to revive; the last is the הַפְעִיל form of חָוָה; אֲסוּרִי (ib. עֵין יַעֲקֹב), to heal, from אָסָא.

The infinitive of קל in פֿ"א and פֿ"י is found also ending in א, as לְמִימְרָא, to say; לְמִיתָבָא, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לֵימָא, let him say; לֵיעֲמִין (Berach. 5.), let him examine into . . . search into . . . ; לְהִתִּי, it (the Mishnah) ought to read, or use the expression of . . . ; לְכָתִיב, he should write, it

should stand; דְּלִימִיתוּ (ib. 10.), that they die; לִיָּיתִי, he may bring; דָּלָא לִיתָזַק (ib. 6.), that he may not hurt himself.

§ 73.

Instead of the ל often the נ (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, נִימָא קָרָא (Berach. 11.), the Scripture verse ought, should say; נִשְׁקֻלִּיה לְנַפְשִׁיה (Pess. 13.), let him take it for himself; נִיעַרְבִינְהוּ וְנִכְתְּבִינְהוּ (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; דָּלָא נִסְתָּרִי עֲבָדִיה (B. M. 65.), that his slave should not become lazy (B. K. 90. לִסְתָּרִי). אַתְפַּעַל of סָרָא,* to rot, according to רְשִׁי.

§ 74.

In אַתְפַּעַל and אַתְפַּעַל the ת is mostly omitted. Examples: מִתְפַּלְגִּין for מִתְפַּלְגִּין, they split themselves, *i.e.*, they are of different opinion; מִתְכַּתְּבִין (Berach. 10.), they are written; לֹא־מִנְהוּעִי, to keep from some thing, to abstain; מִתְגָּבֵיל (Pessach. 5.), it is stolen; מִתְקַטֵּיל (ib. 28.), he is killed; מִתְבַּעֵר, מִתְבַּעֵרָא, he, she is sought for, required. So also אִתְבַּסְּאִי (Keth. 63.), cover thyself, fem. imper. in אַתְפַּעַל.

In verbs with ת as the first radical, the ת of אַתְפַּעַל is preserved, while the ת radialis is left out and compensated by דגש forte, *e.g.*, מִתְתַּנֵּי (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs גִּזְרֵת הַכְפּוּלִים are conjugated partly after the manner of the ע quiescent, and partly like the ל quiescent. *E.g.*, עָל, root עָלָל; to enter, עֵיילָת (Berach. 9:), thou enterest, like קָיִימָת, *i.e.*, קָיִים אַתָּה.

* Heb. סָרָא.

from קים (s. B. Ch. § 78.) ; מְעַיֵל (Pess. 6.), introducing, act. partic. in פָּעִיל (s. B. Ch. § 80). So also from לָט (root לָטַט), to curse, מָלַט הוּא דָקָא לְרִיט (Pess. 2 :) ; from בָּה (root כָּפַה), to bend, compel, כָּבִירָה (Chagg. 16.). Like ל quiescent are the words אֶלְטִירָה (Berach. 7.), I shall curse him ; מְחַלֵּץ (ib. 6 :) , (persons) desecrating, from חָלַל as if from חָלָא ; in the פָּעַל, חָלִי.

§ 76.

Verbs of פִּא are inflected like those of פִּי in such inflections as do not begin with א (s. B. Ch. § 73), *e.g.*, יִירַם, he will say ; דְּתוֹרְכִי (Bera. 8.), that ye prolong (s. § 81).

§ 77.

The verbs אָחַז, אָזַל, to come, to go, omit the א in the imp. as קָא (Berach. 2 :) , זִיל with Yod.

The word זִיל is of the form פָּעִיל from זָל, root זָלַל, to be disagreeable, despicable, *e.g.*, בִּי מִילָתָא (Pessa. 113.*), the thing is despicable to me.

§ 78.

The same verb אָחַז omits sometimes in the אָפְעַל the Yod (י), which is a substitute of the first א radical, *e.g.*, לְאַחֲזִיר (Chagg. 2.), to let enter, come into, *i.e.*, to include, for לְאַחֲזִירִי.

§ 79.

The imper. in the קל of אָמַר, to say, is formed like the future of the same verb, by apocope, as אִימַא (Keth. 8 :) , do say. There occurs, however, also אִימור (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to אִיפּוֹד ** (Pessa. 21.), subvert it, though,

* This phrase is found in B. Bathra 110, and not at the place related to.

** אִיפּוֹד אָנָא, 4., 9., B. Mez., may just as well be the future as in B. Mez., 9., 4., אִיפּוֹד אָנָא. A.

according to the rule, the ך ought to be preceded by פתח (s. B. Ch. §§ 6, 9.). However this may be, אמר appears to be irregular, even if taken as the future first person.

§ 80.

In verbs of פִּי, the Yod, in the form of אָפַעל, is changed like in the Hebr. and Chal. into ו, *e.g.*, אֶזְכָּרְךָ (B. M. 59.), ye shall honor; אֶתְּבָרְךָ, he seated him; מִזְכָּרְךָ לִי (Berach. 48.), thou honorest me.

§ 81.

The verb יָהַב, to give (s. B. Ch. § 106) is in the infin. and future generally changed into יִתֵּב, as a compound of יָהַב and נָתַן, *e.g.*, לְמִתְבָּא לֵיהּ (Keth. 106 ; B. K. 95 ; B. B. 124.), to give him ; יִתְּיֵב (Pess. 12. ; Keth. 52 :), he shall give. It may properly be observed here, that these words as inflections from the above word יָהַב should not be mistaken for words formed from the radix יָתַב, to seat, to tarry, *e.g.*, לְמִיִּתַּב (Kidd. 7.), to remain ; לֹא יִתְּיֵב (Erubin 54.), do not sit down. There is, however, found also לְמִיִּהַב אַנְרָא (Berach. 9 :), to give wages ; מִיִּהַב יָהַב (Chol. 60.) from יָהַב, and לְמִיתֵּן לָךְ בְּמִתְנָה (B. B. 13 :), to give thee as a present from נָתַן.

§. 82.

Verbs with א as the second radical change this א into Yod in all conjugations characterized by Dagesh forte, *e.g.*, שִׁוְרִי מִשִּׁירָא (Pess. 9:), leaves a rest. There occurs likewise in the אֶתְשִׁיל (Kethu. 77:), = אֶתְשַׁעַל, as if from שִׁיל; and in the אֶשְׁוִילי, אֶשְׁעַל, as if from שִׁיל; and in the אֶשְׁוִילי, אֶשְׁעַל, as if from שִׁיל (ib. 105:) as if from שִׁיל (s. § 85.), to lend (like in the Hebr. הֶשְׁעֵל); אֶשְׁוִילי, lend me.

§ 83.

Verbs of ע"ו change the (ו) into Yod in the act. partici. of the קל, *e.g.*, מִיִּיתָ, dying, one that is dying; צִיֵּיר (Yebam. 63.), binding in. The same change takes place in the פִּעֵל, *e.g.*, קָרַמִּי (ib. 64:).

§ 84.

Of verbs in ע"ו and geminate (הכפולים) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, קָרַמָּא לָן, it stands settled, established for us, instead of לָן קָרַמָּא like קִים לִי בְנֵיָה. So also מִתְקַיֵּינָן instead of דִּיקָא, the pass. partic. of דִּיקָא, "the Mishnah also is exact, precise in the manner of expression."* So also לִיָּה (Chal. 11.), joined together, connected, from לָפָה; שִׁיָּה (Sanh. 88.), bent, down-cast, from שָׁפָה; קָרִיָּה (Keth. 103:). bent, subdued.

§ 85.

Verbs of נח"ע are in the אִפְעֵל sometimes conjugated like those of נח"פ; *e.g.*, אִפְקִים for אָקִים; hence, אִפְקֵמִיָּה (Berachoth. 5:); אִפְקִימָא (Pess. 11.). So also מוֹתִיב, replying, objecting, for מִתִּיב. So also אִתְחַבֵּב, radix, חִיב takes in the אִתְפִּעֵל, the ו proper to the נח"פ in the אִפְעֵל (§ 80), though there exists no instance thereof for the נח"ע in the אִתְפִּעֵל.**

* Properly: to separate in elements, like the Hebr. דִּקַּק, to make thin, to bruise, figurat. to make clear, conceivable.

** According to other grammarians the word אִתְחַבֵּב is of the form אִתְפִּעֵל, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms **אַחַפַּעַל** and **אַחַפַּעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דגש** in the **ח**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיחַזֵּק** (s. §§ 74, 72).

§ 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מַבְעִי**, to ask, to pray; **מַחֲזִי**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיגְבָּא** (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in **אִי**; *e.g.*, **גָּבְאִי**, do take payment, do collect; **חֲדָאִי נַפְשָׁאִי** (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שַׁדָּאִי** (Keth. 61:), throw away; **אִיבְסָאִי** (ib. 63:), cover thyself!

§ 88.

The partici. pass. in the **פַּעִיל** of the **ל** **נחי** is like in form to its partici. active, *e.g.*, **מַעֲלִי** (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical **מַעֲלָה** and the Syriac **מַעֲלִי**. The emphaticus and fem. absol. is **מַעֲלָא** (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* As **כפולים** and **פֶּל**.

tion of the verb, and not that of the noun, *e.g.*, יַבְעִי לָהּ (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהּ (ib. 3:), they are calling them; דָּבְלוּ (ib. 6.), which are rotten; מִצְלוּ (ib. 8.), they are praying; דָּגְנוּ (ib. 9.), they are lying; דָּלָא מַעְלוּ (ib. 10.), they who are not accomplished; מְטַמְּאוּ (Pessa. 18.), they are defiling; דִּמְסָקוּ (ib. 22:), they are excluding, bringing forth; אֲזָדוּ לְטַעֲמֵיהֶּוּ (ib. 29.), they are going (follow) according to their own principles; מְשַׁהוּ (ib. 30:), they protract; שָׁקְלוּ * וְטָרוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהּ, they are confessing, yielding, consenting to them, for, בָּעֵינ, קָרִינוּ, בָּלִינוּ, מִצְלִינוּ, גָּנִינוּ, מְצַלְנוּ, מוֹדִינוּ, שָׁקְלִינוּ וְטָרִינוּ, מְשַׁהֲנוּ, אֲזָדִינוּ, מִפְסָקִינוּ, מְטַמְּאִינוּ. So also in the partici. pass. מְשָׂרָא קָא שָׂרוּ (Pessa. 29.), they are untied, allowed, for שָׂרִינוּ.

§ 90.

The pass. particip. (פְּעִיל) is often used with the dative לִי לָהּ, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמִיעַ לָהּ (Berach 2:., 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמִיעַ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סָבִירָא לָהּ (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לִדְרִידִי הָיִי לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לָהּ, etc., stand as mere pleonasms, *e.g.*, בַּחֲרֻשֵׁיהּ קָא אָכִיל לִיהּ (Shebuoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

* Syriac: טָרָא, to tear, Gr. *τρίπειν*, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לָהּ, etc., in the proper sense of the dative, *e.g.*, מְבַעֵי לִיהָ (Berach. 5.) (equivalent to מְתַבְּעִי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; * מְשׁוּם דְּלֹא מְתַנִּיהָ לִיהָ (Kidd. 67 :) (equivalent to מְתַנִּי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י); לֹא קָא מְתַדֵּר לִי; לֹא קָא מְתַדֵּר לִי, it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1862) there is לָהּ instead of לִיהָ, as quoted above,

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the א of נָטַרְתִּי and נָטַרְתָּ are dropped, *e.g.*, נָבַדְךָ (Nedar. 62.), he robbed (from) me; דָּנְךָ (ib. 50:), had indicted me; מִנְעַתְךָ (Chagg. 5:), hadst detained me; אֶזְקִינְךָ (Erub. 5:), they made me old. In the imperative: פִּירְקֵךְ (Gittin 47.), redeem me; and in the future: לֹא תִבְדָּחֵךְ (Nedar. 50:), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֵינִין —is formed by —יָנְהִי, *e.g.* אֲהַדְרִינְהוּ (Chagg. 5:), he turned them away (from them); לְאַשְׁלוּמִינְהוּ (Bera. 8:), to accomplish them; פִּיֶּסְנוּהוּ (Yebam. 79.), he appeased them; וְנִקְבְּלוּהוּ וְנִקְבְּלוּהוּ (§ 73). The fem. form must be —יָנְהִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word וְרָמִינְהוּ, which signifies as much as וְרָמִי אֵינְהִי, *i.e.*, throw,* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

* Abjice. L.

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אָמַרְתָּה (Keth. 63 :), I have said it, from אָמַרְתָּ ; הִזְיִיתָה (Synh. 98.), she has seen him, from הִזַּיְתָּ for הִזַּיְתָּה, and not from הִזַּיְתָּה or אָמַרְתָּה.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of הִזַּיְתָּה, *e.g.*, אָפְקִיחֵהוּ וּמָחִיחֵהוּ (Chagg. 15.), they brought him out and beat him ; and, partly, in הִזַּיְתָּה, *e.g.*, אָפְקִיחֵהוּ וְקָטְלֵהוּ (ib. 5 :), they brought him out and killed him ; אָטְרַחֵהוּ (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of ל"א the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, הִזְיִיחָהּ (Berach. 5 :), he saw him ; הִזְיִיחָהּ (Yebam. 63.), he saw her ; תִּשְׁדָּחֶהָ (ib. id.), thou wilt throw him, אָמְטִיחֵהוּ (Keth. 103 :), they brought him ; מִיִּתְיִיחָהּ (ib. 17.) thy coming. But not so in הִזְנִיחָהּ (Yebam. 63.), he saw them ; לְמַחֲזִיחָהּ (Bera. 6.), to see them, where the suffix begins in נ.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אַגב אִירְחִיָּה (Berach. 2.), on his way, *i.e.*, by the way, occasionally (obiter, en passant). The suffix changes according to person, *e.g.*, **אַגב אִירְחִיאִי** (Keth. 105:), **אַגב אִירְחִיקָה** (Synhed. 95:).

אַדְהֲכִי for **עַד הֲכִי**, meanwhile, while this happened, **אַדְהֲכִי וְהֲכִי** (Berach. 5:), corresponds to the Hebr. **עַד כֹּה**, **וְעַד כֹּה** (Kings I. xviii. 45), while this and that happened.

אַרְבָּא (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **עַל דְּרַבָּא**, about something, that is more, *i.e.*, the more there is reason to object.

אִיבְרָא (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **בְּרָם** (B. Ch. Gr. § 123).

אִיזִי, now; **אִימָא לִי אִיזִי** (Keth. 69.), tell me now; possibly the imper. of **אָזַל**, **אִזַּל** (Ezra v. 15), apocoped, properly: go! forwards! expressing, encouragement, and corresponds to, go on!*

* This is a suggestion by Mr. Ehrenreich of Brody; other definitions s. **כֵּרַם חֲמֵר** and **עֵרֶךְ מְלִין** T. VIII. A.

I think it to be like the Hebr. **אִפִּיא**. (Proverbs **אִם כֵּן אִפִּיא**, in the sense of *then*, *ποσέ* used in a lively mood of speech. **רִשְׁבָּם** (Genes. xxvii. 34) takes **אִיזִי** to be like **אִיפִיא** which is a compound of **אִי** = *ubi* and its correlat. **פִּוא** = **כֹּה** *ibi*, *ποῖος*; where there!

אֵיפָא (from אֵיךָ קָה, here is), there is, are (s. infra אֵיךָ and לֵיפָא). This adverb is found followed by an unnecessary ל, as אֵיפָא לְמֵאן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יֵשׁ לָהּ (Shabb. 34.), this here, is yet . . .

אֵימָת (Berach. 2.), when? from the Hebr. מִתִּי. It reals in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. אֵיחָב גַּר p. 97, 98), אֵימָתִי and in the Syriac אֵימָתִי, with the Yod silent. כָּל אֵימָת (Chagg. 3.), every time, as often as.

אֵינִי (Shabb. 124:), is it really so? can that be? (from אֵין הִיא).

אֵיךְ (Chald. אֵיחִי, Hebr. יֵשׁ), it is; with suff. אֵיחִיָּה, אֵם אֵיחָא from אֵיחִיָּה (Sheb. 14:); (Pessa. 10:), if it be.*

אֵכְתִּי (ib. 7:), yet, yet now, corresponding to the Chald. עַד כֵּן; possibly, the א substituting the word עַד and כְּתִי, a contr. of כְּעֵת, כְּעֵת (B. Ch. § 120), which would make the reading of the word, אֵכְתִּי.**

אֵמָאי (Berach. 5:), wherefore? why? upon what account? from מָאי.

בְּדִישְׁבֵּר (Chul. 2.) (from בְּדִישְׁבֵּר, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְכַתְּחִלָּה.

בְּהִדְרִי (Sabb. 92:; 93., Chagg. 11:), with one another. S. הִדְרִי under the prepos. and הִדְרִי *infra*.

בְּהִדְרָא (Pessa. 27.), לְהִדְרָא (Tamid. 32.), for itself, separately, especially (from ἰδίως, α, ον, proprius,

* אֵיךְ is the substitute of the *verbi substantivi* and the correlat. of אֵין.

** As generally read by German Talmudists.

privatus, hence, ἰδιώτης, rabbin. הַדְּיוּט, a private man).

בֵּינֵי בֵּינֵי (Nazir 6:), what there is between, in the midst. Hence, דְּבֵינֵי בֵּינֵי (B. K. 84.), the difference between two quantities.

בְּעֻלְמָא, plainly, merely, only, *e.g.*, זֵיעָא בְּעֻלְמָא הוּא (Pess. 24:), it is merely, only sweat.*

בְּרִישָׁא (Bera. 2.), at the beginning, at first.

בְּשַׁלְמָא, in peace; signifies: is agreed to, namely, this one statement; but not the other. אִי אָמַרְתָּ בְּשַׁלְמָא אִי אָמַרְתָּ אִי בְּשַׁלְמָא, this is right, in case thou sayst so, but not otherwise, *i.e.*, according to the other opinion the statement is wrong.

גָּו, גָּוָא, is a noun, expressing: the inner part, hence, מִגְּוָא (Tamid 29:), inwards, within.

דָּאִי, properly, that when; *i.e.*, in case when. דִּילְמָא דָּאִי עֲבַר וְנָסִיב (Yebam. 78:); “perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;” דָּאִי לֹא כְּתִיב קָרָא (ib.), for “when,” *i.e.*, for such exceptional cases, there was written no Biblical law, (s. בְּרִיעֵבֶד). See also B. Mez. 66:.

דִּילְמָא (Berach. 2:) (fr. לָמָּא די Bib. Ch. § 123), perhaps.

הָא גְּבַרָא (B. Ch. § 124, Hebr. הָא), behold! lo! וְהָא דִּיִּסְקָא (Kidd. (70:), here the man and there the quotation—and yet, yet, הָא אִיכָּא (Megill. 22.), yet, there is! הָא אָמַר, וְהָאִמַּר, yet, and yet, he said!—already, *e.g.*, הָא תִּלְקָא יוֹמִין (Neda. 81.), three days, three days since.

הָאִידְנָא (fr. עִידְנָא), at present, at this time.

* Used in the same way as universe, universally, generally.

הֶדְדִּי (Syriac הֶדְדִּי,* perhaps from הֶדַּר וְהֶדַּר, properly the one and the other), is used only in connection with a preposition; לְהֶדְדִּי (Berach. 6.), one to another, one another; אֶהְדְּדִי (ib. 7.), one against another; קָשׁוּ אֶהְדְּדִי,** the Scriptural verses are hard (afford difficulties) one against another; i.e., they contradict one another. מֵהֶדְדִּי, from one another; בְּהֶדְדִּי, with one another, together (Meg. 7.); גַּבֵּי הֶדְדִּי (ib. 11.), near one another; כִּי הֶדְדִּי (Pessa. 3:), like one another, the one like the other.

הֶדַּר (Berach. 2.), afterwards, from the verb הֶדַּר, to do again some thing. See תו.

הֵיכָא, where here? where there? from הֵא and פֵּא analogous to the Hebr. אֵיכָה, אֵיכָה; מֵהֵיכָא,† wherefrom there? מֵהֵיכָא הֵיכָא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָא, everywhere.

הֵכִי, how? corresponds to the Hebr. אֵיכָה † אֵיךְ;—כִּי הֵכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הֵכָא (Berach. 4:), here, from the Chal. פֵּא.

הֵכִי, so—לְהֵכִי, hence, therefore.

הַשְׁתָּא (from הָא שְׁעָתָא, Syr. הָא שְׁעָה from הָא שְׁעָה, now, at present, expressing also astonishment מִשֶּׁה רִבִּינִי ! הַשְׁתָּא לֹא הָדָא יָדַע (Berach. 3:), how! Moses did not know it (and David did? !).

* וְאֵל יִתְּה (Job iii. 6) seems to be from the Syriac הֶדַּר : to unite, being together, and the Daghesh forte being the compensation for the missing ר.

** The original of this quotation reads וּרְמִינִן and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, מֵהֵיכָא, unlike the Talm. מֵהֵיכָא.

‡ The כּ being the compar. element, so also in כָּל הֵיכָא כּ.

ההם, there (ibi.) (Chal. תָּמָה, Hebr. שָׁם). S. תָּמָן.*

וְדַרְי (ib. 2:), certainly, surely (from יָדָה, וְדָה, וְדַרְי, likewise: confess, supposing to be so).

טוֹבָא (ib. 6.), manifoldly (Hebr. הַיֵּטֵב, Yonah iv. 4; fr. bien) a good deal.

טָפַי (Pess. 12.), more, pass. particip. of the verb טָפַא, to add (B. M. 83.).

יָבִדִי (in the Targu בְּדִין), now, at present; יָבִדִי תִהְיֶה (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אִי לְבָךְ עֲלֶיךָ are missing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Semag לאוין 240).

כְּדִי from כְּדִהִיא, as it is; כְּדִי נִסְכָּה (Rosh Hash. 5., B. M. 27.; Chul. 22., Kiddush. 5.; Sotah 19.; Zebach. 93., Menach. 93.), "he took it as it is, *i.e.*, properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מֵהָשְׁהִיא = מִשְׁהוּ, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So כָּל מִלֵּי דְבָרֵי לֹא דְבִירֵי אֵינָשִׁי (Sanhed. 29:), people usually do not keep in memory things of little importance, of no importance to them. אֲטָרוּחֵי בֵּי דִינָא בְּכִרֵּי לֹא מִטְרְחִין (B. K. 90:), "We do not molest the court with trivial affairs." לֹא שָׂרִי אֵינֶשׁ זֹזִיהַ בְּכִרֵּי (Kethu. 36:), no man throws away his money for trifles. בְּכִרֵּי לֹא אֲדַרְתָּה (Ned. 22.), פִּקְעָה בְּכִרֵּי (ib. 29.). In Megil. 2.; Yebamoth

* הָהֵם, ubi, being the correlative of הֵכָא, ibi.

90., Chul. 73. and 81.: **אָמַר רָבָא וְאָמְרֵי לָהּ כְּדִי** and in Nazir 2.: **אָמַר רָבָא וְאִתְיָמָא כְּדִי** it signifies: Some said that (statement) in **רָבָא**'s name, and others, simply as it is (**כְּדִהִיא**), as it reads, without giving any name as authority.

כִּי־הָאֵל (all this), so much, so very, to such a degree. **כִּי** (Berach. 6:), when, as; **מִכִּי** (ib. 2:), since, as soon as.

כֹּל דְּהוּא (in the Rabb. Hebr. **כָּל-שֶׁהוּא**), of whatever, of the least quantity.

כֹּל כְּמָה, so much (time), as long time as; **כֹּל כְּמָה**, in as much as . . .

כֹּלל. With a preceding negative it denotes, of any kind whatever, **הָיָה לֵיהּ כֹּלל** (Berach. 5:), that he had nothing of the kind.

כְּמָה, Yoma 22: (s. also Dan. iii. 33.), how much! how many! (B. M. 86.)

לֹא, not. If not followed directly by a verb, usually **לֹא־** is used. **וְלֹא**, and not, implies the sense of more than, as **בְּחִבְרָתָהּ וְלֹא בְּסִילָתָהּ** (Yebam. 63:), the wife is punished when the husband marries another one besides her, more than by rods (thorns). **לֹא מִיבְעָרָא**, it is beyond question, needs scarcely to be said, there is no doubt about; **לֹא מִיבְעָרָא קָאָמַר** (Keth. 87: a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B; it speaks only in the sense of **לֹא מִיבְעָרָא**, *i.e.*, it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

לֹא־ * (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

* An affirm. particle, probably, from the Greek *ναί*, as *ναί μὰ Δι, ἐφῆ*, a

translates this word בְּאַמֶּת, yes, certainly, in fact, truly. It seems to be a contr. from לֹא הֵא, is that not so? is that not true?*

לְחֹד (Bera. 2.; so also Chald.; Syr. לְחֹד), alone, separately, by itself, corresponding to the Hebr. לְבַד, and probably derived from לְחַד, *i.e.*, making one by itself. With suffix לְחֹדָי, I by myself; לְחֹדְךָ, thou alone by thyself; also connected with ב, as בְּלֹחֹדְךָ.

לֵיכָא (from לִית כָּא, here is not), there is not, it is not here, there is no such a thing.

לִית (from לֹא אִית, it is not. With suff. לִיתְהִי, לִיתְהִי, fem. לִיתְהִי (Sheb. 14:).

מָה, how is it? how is the law? is it allowed, or is it not? מָהוּ דְהִימָא, what is it, thou wouldst say? *i.e.*, that it should not be said; in order that it could not be said. This expression, being comp. from מָה and הוּא, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מִי**, Lat. num., Germ. etwa. מִי כְתִיב (Shabb. 93.), is there written? מִי אָמַר, did he then say? This adverb is found inserted between לֹא אִיכָא, † is there not? *E.g.*, מִי אִיכָא מוֹנְכֵי דְפֶטֶר, (Shabb. 68:), the same as in Lat. "nonne est?"

מִיְרִי (for מִדָּם, Syr. מִדָּם, Chald. מִדָּם), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. לֹא חָזוּ מִיְרִי (Sanhed. 94.), they saw nothing.

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. לֹא and the Greek *uiē*, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. מִי may adequately be translated by the Ger. etwa? and the L. "num," as in num barbarorum Romulus rex fuit? Cic. Rep. 1. 37.

† And is used as an indirect interrog. ; if not? whether not?

ing.—**וְלֹא מִיָּדִי**, nothing at all, not the least, as **אִישְׁתִּיק** **וְלֹא מִיָּדִי** (Shabb. 95 :; Temura 34.), he was silent and said nothing to him ; **לֹא קִשְׁיָא וְלֹא מִיָּדִי**, there is not the least difficulty ; * **מִיָּדִי הוּא טַעְמָא אֵלֵּא** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיָּדִי** is also used as a substitute for its synonymous, the Rabb. **כְּלוּם**, L. *ecquid?* to express astonishment, as **מִיָּדִי טַפְשִׁים וּרְשָׁעִים** (Keth. 105.), what? are fools and rascals to be judges!

מִכְדִּי הָהוּא גִבָּרָא בְּעַל דְּבִבְיָה דְּהָהוּא **, how? what! **מִכְדִּי הוּא גִבָּרָא** (Gittin 55:), how! this man is also the enemy of this man! *i.e.*, thou art also mine enemy. See Bera. 9 :; 10., 33. ; Pess. 23 :; Megill. 2. ; Chagg. 4., 9., 11., 12 :. Originally comp. from **מַאי כִדִּין**, what is that? how is this?

מִמַּאי † (Chull. 11.), wherefrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

מִמִּילָא, by itself, from itself; possibly derived from **מִמִּילָה**, from the thing, *i.e.*, in consequence of the thing itself, *ex re*. ‡

* S. Rashi to th. s.

** Probably from **כִּדִּי** (s. above) with the causal **מ**, and is to be read **מִכְדִּי**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter: "*quoniam significat non solum, id, quod quia, sed etiam, id quod postquam*" (Fest. p. 261), may fitly be applied to our **מִכְדִּי**. The author in his view was likely led by the traditional reading of the word **מִכְדִּי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art. **מל**).

מֵאֵן (B. K. 92.), wherefrom? (from מֵן and אֵן, Rabb. Hebr. מֵיָּן), מֵאֵן לָנוּ and מֵיָּלָנוּ, whence to us? whence is shown to us, that . . . מֵהֵנִי for מֵאֵן in the phrase מֵהֵנִי מִלִּי (Shabb. 24:), whence these things? from what origin are these things derived?

מֵעֲקֵר (Berach. 13.) from עֲקֵר, root, beginning.

מֵרִישׁ (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

מֵעַל (Berach. 18:; Sanh. 52.), soon, from the verb עָלָה, to turn around, circulate.

עַד followed by דְּ, during, meanwhile; עַד דָּקָא, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דָּוָחוּ (ib. 6.), before they sat down.*

עַל (Shabb. 29.), above, on the height, over.

לְקַמֵּן (from קָדְמָנָא, s. קָמִי infra prepos.), (Megill. 2.), what stands before us, relating to what follows, infra.**

שְׁפִיר קָאָמֵר (beautiful), well, all right, perfectly; שְׁפִיר לֵיהּ (Berach. 2:), he answered him perfectly.

שְׁפִיר דָּמִי, it seems all right, there is nothing to say against.

תוּ (from תוּב; Rabb. Hebr. שׁוּב), again, anew, moreover, yet more. וְתוּ (Berach. 2.), moreover, further, besides.

תִּינַח (abbrev. from תִּינַח, like תִּיקִי from תִּקִּים), this may rest, let it be unshaken, suppose admitting (it in

* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** שְׁמָא, perhaps, used in the Mishnah, and expressing the same as רִלְמָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as **בְּשִׁלְמָא** *—**הִתְיַנַּח**, s. § 20.

בְּאַתְרֵי דְּלִית גְּבֵר תִּפְמֵן (Chald. **תִּפְמָה**, Hebr. **שָׁם**), there. **יְהִי גְבֵר** (Berach. 63.), where there is no man, there be a man.

מִתַּתַּי דְּ (from **תַּתָּא**, Hebr. **תַּחַת**), **לְתַתָּא**, below . . . **תַּתָּא**, underneath. There occurs in Nazir **מִלְתַּתָּח**.

* **בְּשִׁלְמָא** relates mostly to the premise, antecedent, cause, while **הִתְיַנַּח** argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions:

אֲגַב (s. **אֲגַב אֲוִירָה** under the adverbs and **גַּבִּי** infra), by virtue, over, for the sake; **אֲגַב יִקְרִיה** (Yebam. 25.), by virtue of his worthiness.

אֲשֵׁי, in regard, respect; **גִּזְרָה יוֹם טוֹב אֲשֵׁי שַׁבָּת** (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **עַל טוֹעֵנָא**, by changing **טוֹעֵנָא**, "burden," into **טוֹנָא** and **עַל טוֹן**, into **אֲשֵׁי**, whence **אֲשֵׁי**.* See **מִטְוִיל** infra. It expresses also astonishment, e.g., **אֲשֵׁי לֹא יָדַעְנָא דְשַׁפִּיר** (B. K. 84.), what! I do not know that I am well speaking!

אֲמִשָּׁה, see **מִטְוִיל**.

בִּהְדִּי, see **הִדִּי**.

בֵּין (Kethu. 17.) and **בֵּינֵי** (Berach. 8.), between, among; with suff. **בֵּינָא**, **בֵּינָה**, etc. R. Yochanan said **בֵּינָא** (Chagg. 15:) instead of **בֵּין**.

בְּרִי, without . . . **בְּרִי מִ**, withal that, except. Hence, the adverb **אֲבֵרָא**, out-doors (Tam. 27., Nazir. 17:),

* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. **אֲמִשָּׁה**, by contr. likewise **אֲמִי**, from **אֲמִי**, etc., and the **ל** apocopated?

מִבְּרֵא, from outside, besides (Tam. 29:). So is said also מִלְּבַר.

בְּתֵר, after (s. B. Ch. § 122).

לְגַבִּי (from גַּב, back, the upper part of a body), לְגַבִּי (Sanh. 83.), with suff. לְגַבְּאִי, etc., on, next, near by (like addosso in Ita.). So without לְ, e.g., גַּבִּי הֶדְדִּי (Megill. 11.), near one another, together; לִיתִּי יִשְׁעֵיהִי גַבְּאִי (Bera. 10.), let Isaiah come to me. לְגַבִּי signifies also, in comparison to: לְגַבִּי מֹשֶׁה (ib. 33:), in comparison to Moses.

גִּי (s. under adv.), לְגִי, בְּגִי, מִגִּי, from within, from the inside.

בְּגוֹן (color, appearance,) כְּגוֹן, in the appearance, way, manner, kind of, for example. כִּי הָאִי גִוָּנָא (Chagg. 15:), in this way, manner.

דּוּמְקָא (resemblance) דּוּמְקָא דְ (Chagg. 2.), like, likewise, example.

הֶדְרִי (union, joining, perhaps from הֵדַר), used only with the prefix particles לְ, בְּ, e.g., לְקַי כְּרָבָא (B. K. 92.), "the cabbage in company with the thorn shares its punishment." בְּהֶדְרִי כְּבָשִׁי דְרַחֲמָנָא לָמָּה לָּךְ (Bera. 10.), "What hast thou to do with that, which belongs to God's mysteries?" With suff. בְּהֶדְרִי (Chagg. 4:), or בְּהֶדְרִי דִּידִי (Keth. 103:), "with me," בְּהֶדְרִי, etc.; כִּי מָסָא לְהֶדְרִי פִּימָא (Yebam. 49:), "when she reached the mouth, she reached that which belongs to the mouth." לְבֶהְדְּרִי (Sheb. 6.); . . . בְּהֶדְרִי דְ (Keth. 105:), meanwhile, during; בְּהֶדְרִי דְקָאָזִיל וְאָתִי, while he went and came.

כְּוִיתָאִי, like, with suff. כְּוִיתָאִי, etc. It consists of the prefix particle כְּ with the plural termination of ו *

* Sing. fem. noun, according to I. Fuerst the כְּ similitudinis is originally

(מִלְכָּה), the same as the Chald. לָחָ, being the prefix particle לָ with the same plur. termination.

בִּי (Berach. 6.), like אֶרְעֵין בִּי (Sanh. 94.), like our land, country.

כְּלָפִי (from לִאֲפִי with the כ prosthetic), toward, to, in relation to. כְּלָפִי לִרְיָא, s. § 56.*

לְפִי, according to ; corresponding to the Hebr. לְפִי (B. M. 96:).

אֲמַטּוּל (burden, from נָטַל, to lift up, to remove). אֲמַטּוּל (עַל מַטּוּל), by motive of . . because of . . אֲמַטּוּלְתִּיהָ (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמַטּוּ as אֲמַטּוּ זִנְיָ דִּירָה (Berach. 56.), on account of thy money ; אֲמַטּוּ לְהִבִּי ** (Pess. 31., 32., Neda. 29 ; Nazir 25. and 29.) and אֲמַטּוּ הִבִּי (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲטוּ (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשְׁמוֹ (from שֵׁם, name), in the name of שְׁמַעוֹן רַבִּי (Berach. 5:), in the name of R. Shemon. Oftener

of בִּי, and, as the nouns of the sing. fem. in בִּי — have also their plur. in בִּי like those in הִי. the declension of בִּי corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לָחָ.

* L. quorsum ? = quoversus ? to what end, as in “ quorsum igitur hec disputo ” (Auct. or. at Qu’s). Aruch, in quoting from Pess. 5, reads אֲלִיָּה, tail, instead of לִרְיָא, which, however, is contrary to the text in the ed. before me.

** אֲמַטּוּ and אֲמַטּוּל seem to be derived from the Syr. אֲמַטּוּל, partly by *poc ope* and partly by *contr.*, and all in the sense of the verb נָטַל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former ; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כִּי, as in the Syr. in מִטְּלָה דְּטַב הֵן מְרִיָּה for כִּי טוֹב הֵ (Ps. 100. 5.)

in the sense of on the ground, basis, under designation of, . . for the reason of . . Hence its use (by the Mishnah-Rabbis) to express title, basis.*

על, עילא, upon, over, with the suff. עילואי (Neda. 65.), עילוק (Bera. 9.), עילוייה (B. K. 117.), עילוייהי (Berach. 10) with the addition of a ו, as in אריוון (B. Ch. § 30).

קמי (for קדמי) before, in presence, קמי שמיא (Berach. 3:), before God, with God; קמיה דרבי יוחנן (ib. 5.), in the presence of R. Y.—מקמי, corresponding to the Hebr. מפני, before, because. In the last sense used also by the Samar. as מקמי סנינן (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), “surgentibus osoribus nostris,” as if from the verb קים, to rise.

תחת, תחותי, under (Chull. 105:).

* משום may properly be derived from the Hebr. שום, to appreciate, estimate the value of anything, Eccl. 3. 17, and often in the Talmud as הניזקין שמינ, hence מתנה משום, in sense of, as a gift, considered, estimated as a gift.

CHAPTER X.

CONJUNCTIONS.

§ 99.

The following words are used as conjunctions:

או (Hebr. and Chald.), or, as גיד או אגיד (B. B. 13.), draw thou, or I shall draw, *i.e.*, either take thou the half price of our common property, or I shall; או אתהן בעו מינאי מילתא או אגא אבאי מינאיכו מילתא (B. K. 59:), “either you will ask a question from me, or I shall ask one from you.” או או, L. aut—aut, either—or, או או קתני, *i.e.*, the Mishnah does not request both the things mentioned, only, either the one, or the other; או דילמא (Sanh. 71:), or perhaps? אי (from the Chald. אין, corresponding to the Hebr. אם), when. אי הני (Shabb. 25.), if it be so, as it now is, whereas, if so . . . then; אי תימא or אי תימא (Bera. 5.), when, if thou wilt say, if one should say, or also * אי תימא (ib. 5:), if we would say, if supposing. אי בעית אימא or אי בעית אימא (Chull. 10:), when thou wilt I shall say, I can say, or so. There occurs אי בעית תימא (four times) in Nazir 32., and (two times) in Shebu. 16., which justifies the question, if אימא be not in the imper. so as to render אי בעית אימא, if thou wilt, then, say! אי תימא (Sanh. 94.), or also. The conjunc. אי is often omitted likewise in the Script. אם. See infra. הוה (from הוה), by, because, concerning, as being,

* In an interrogative as also affirm. sense.

אֵיִדִּי דְזִיטֵר מִירֶכֶס (B. B. 14:), because, or, in consideration of it (the book) being small, it would easily have been lost; אֵיִדִּי דְהִנָּא, having said (the one thing, he says also the other). It stands also as a prepos., *e.g.*, אֵיִדִּי בְהֶמָּה (Nazir 2.), as much as עַל יְדֵי בְהֶמָּה.

אֵלָּא (a Rabbin., Syr., Arab., and Greek word, possibly from אִין, if, and לֹא, not), if not, only, but; expressing in the Talmud the sense of, hence, consequently, after having entirely rejected an antecedent proposition, and means "this opinion being rejected, consequently the other one, the following, must be admitted." The following passage may be quoted as an instance for both interpretations: הֵיחָא לְמֵאן דְּאָמַר פְּלִגָּא נִיזְקָא קִנְסָא אֵלָּא לְמֵאן דְּאָמַר פְּלִגָּא נִיזְקָא מְמוּנָא מֵאִי אִיכָא לְמִימַר? קִנְסָא אֵלָּא לְמֵאן דְּאָמַר פְּלִגָּא נִיזְקָא מְמוּנָא מֵאִי אִיכָא לְמִימַר? (Sanh. 3.), "this may be admissible on the ground held by the one, who says, that the payment of half damage is to be considered as a penalty; but, on the ground held by the other, who says that the same is to be considered as a restitution of property, what is there that may be said against? consequently (hence) (the preposition precedently assumed must be rejected, and it must be admitted that,) as it is intended by the Mishnah to show, etc.

אֵלָּמָּא (Brach. 3:), hence, accordingly, consequently. In some few passages it is expressing astonishment, as אֵלָּמָּא הֵנָּה (Shebu. 11.), and yet, it is said in the Mishnah! אֵלָּמָּא לֹא (Shebu. 13., 13:), why not? In these cases אֵלָּמָּא is synonymous with לָמָּה, why? (Rashi Berach. 11.), and according to Jos. Karo compound from עַל מָה, which occurs as such in Talm. Yerushalmi, וְעַל מָה הִנָּחָא.

אִלְמָא or אִלְמָי (a Rabb. Hebr. word, corresponding to the Hebr. לֹא), if it be not, if not. אִלְמָא תְּרַגְמָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָא לְחַנְנִיָּה מִיִּשְׁאֵל וְעֶזְרָה פָּלְחוּ (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with א it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לֹא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָי as well as אִלְמָא are found used for either of the two different meanings.

אִפְּלוּ (a Rabb. word comp. from אַף, also, and אֵלֶּי, when, etiamsi), also when, even if; אִפְּלוּ רִישׁ עֲרֻגְתָּא מִן שְׁמִיָּא מוֹקְמִי לֵיהּ, “even the surveyor of the fountains is appointed from Heaven.” אִפְּלוּ הָבִי, even so, yet, nevertheless; אִפְּלוּ תִּרְמָא, even if thou sayst, *i.e.*, the statement may be maintained even at the supposition that

אִפְּלוּ עַל גַּב דְּ (Berach. 7:), although, even when.

דְּהָא (ib. 3:), as, because.*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיָּהּ (B. M. 86:), thus, if it be . . .

After this הָא אִי is mostly omitted; הָא אִיָּהּ (ibid.);

* This word is composed from the conjunct. partic. דְּ of דִּי, and the demonstr. pron. הָא, and may be rendered by, that that.

הוא לאו הכי, thus, if it is, or be not so. So also in the Mishnah, הוא יש רואה (B. M. 83.) for הוא אם יש רואה.

הילכך (perhaps from הוא, behold! (§ 97) and לכן, Rabbin. for that), therefore, accordingly.

כיוון (a Hebraism of a later period) כיוון, as soon as, after.

לְאַחֵר (from אַחֵר, על, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִגֹּד, in case, since, supposing that . . . מִגֹּד דָּאֵי בְּעֵי אָמַר . . . מִגֹּד הֵייתָ (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִתּוֹךְ, as גֹּד being the Chald. of the Hebr. תּוֹךְ.*

מִיהָא (Berach. 10.), מִיהָא (Pessa. 9:), מִיהָא (Yebam. 63.), yet, however, nevertheless.

מִכָּל (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

. . . מִקַּמִּי דְ (s. קָמִי under the prepos.), before that (he said, etc.).

נְמִי (Berach. 4:), also, even; אִין הִכִּי נְמִי or אִין הִכִּי נְמִי (Chagg. 11.), yes, so also it is; הִכֵּא נְמִי (Berach. 8:), here also, *i.e.*, even so in our case. It often is preceded by the word אָה, *e.g.*, אָה שְׂכִיבָא נְמִי (Berach. 4:), from the last instance is to be seen that originally נְמִי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נְמִי may be a derivative, according to D. Tedesco,

* S. t. s. under prepos.

from נִמָּא,* “we will say,” or, according to M. Ehrenreich, from נִימִיךְ, “we would believe,” or, lastly, according to my suggestion, from נִוְמִי, “we could swear on that.”

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections:

נְבִיאִי וְנָבִיאִי (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אֵיכֹה, alas! behold! O! an interjection of a wide use.

אֵיכֹה שְׂכָבִי לֹא אָמַרְתִּי לָךְ הִיא מְלַחָה (Shabb. 152.; Yebam.

46., B. M. 73:), Lo! if I had been dead I could not

have told you this thing; אֵיכֹה לִי חָדָא כְּרָסָא אֲחֵרִיתִי;

(Yebamoth 65:), look, thou wouldst have borne

unto me yet another pair of children.* אֵיכֹה הִשְׁתָּא

(Bera. 25:), now see! had I not

come, you would have brought my son into danger;

אֵיכֹה הִשְׁתָּא אִישְׁתִּילָאִי וְאָמַרְתִּי לָךְ (Bezah 4:), now! I had

been amiss, and would have told you; אֵיכֹה הִשְׁתָּא

(Chagg. 5:), Oh! thou wouldst

have deprived me of this benediction! אֵיכֹה הִשְׁתָּא

(Chull. 95:), Now see! you

would have fed my daughter's sons with prohibited

food! אֵיכֹה זִמְמָא נָפַל בְּפִימִיָּה דְּמֵאן דְּסָנִי לִי וְלֹא אָמַר כִּי

(Sanh. 107.), O! that there were a bridle

put in the mouth of mine enemy (*i.e.*, *pr.* euphem-

ism, in my mouth), so that he could not have uttered

a word such as that! **

* In sense of wishing; so also רַשׁ"ר t. t. s.

** The author here continues in deriving אֵיכֹה from אָכַל, to eat. I think this

יְיָ אֱלֹהֵי יִשְׂרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, יְיָ אֱלֹהֵי יִשְׂרָאֵל (Yomah 84:; Abo. zar. 28.).

גִּפְתָּה דְּרוּמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word גִּת (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גִּפְתָּה שֶׁל רוּמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הַפְּלֹאָה שֶׁבְּעֶרְכֵּן, Vienna 1859.

הָאֱלֹהִים, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הֵינִי, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

וְיִי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. וְיִי לָן דְּמַיְיחֵין (Berach. 31.), woe unto us, that we must die!

חַס, far be it! absit! חַס לִי (Arach. 16:), far from me! חַס לִיה (Kidd. 44:), corresponding to the Hebr. חֲלִילָה (s. Hebr. Gr. § 1144).

יְהֵא רַעְנָא (Moed Katan. 5.), let it be the will of God! please to God!

לְחַיִּי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מָרִי דִּיכִי (Zeba. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִּיכִי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

“this,” to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מְרִיָּה דְאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham’s!
Great God!

מְרִיָּה כָלָה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! קְאָמְרָהּ, by Moses.
thou hast well spoken! *

נְהִי (Kethu. 103 :), let it be so, though it be so.
Originally the future of the verb הִקָּא with נִי, according to the Syriac נְהִיָּא, let it be.**

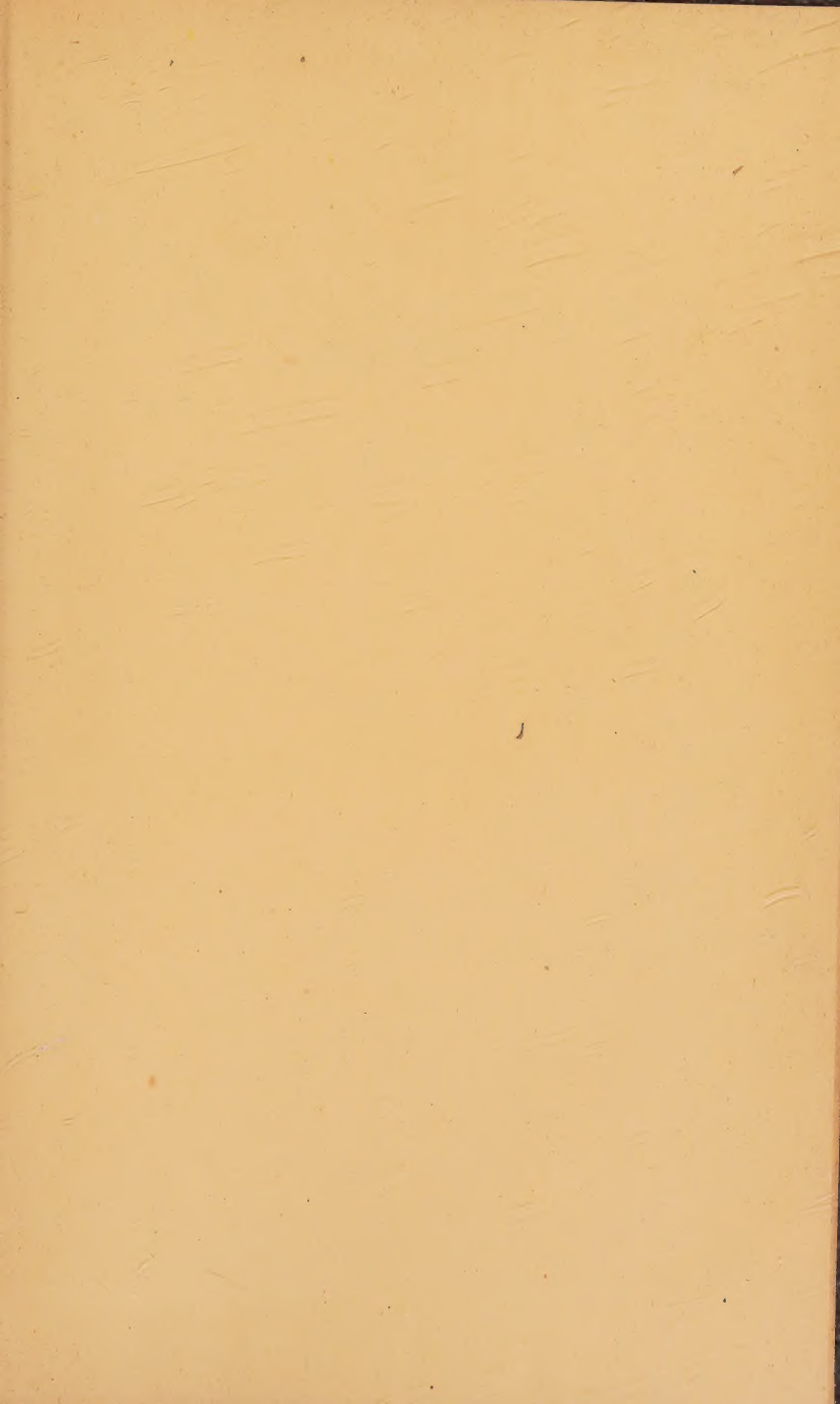
תִּנָּא דְמַלְכָּא, by the king’s crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this מֹשֶׁה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הֶגָּא is undoubtedly the L. toga, the garment worn by the Romans, and תִּנָּא דְמַלְכָּא designs the toga prætexta worn by high officers.





Date Due

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